

THE  
EVANGELICAL MAGAZINE  
AND  
MISSIONARY CHRONICLE.

---

SEPTEMBER 1825.

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FULFILMENT OF PROPHECY.

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*To the Editor.*

DEAR SIR,

It seems desirable that a Sermon so ingenious, striking, and excellent, which has been so remarkably illustrated, preached before many of the present generation were born, should be reprinted. Upon mature consideration, I have thought that extracts of those parts most interesting, inserted in the *Evangelical Magazine*, would tend to do much good. I hope you will give the whole a place; and remain, Dear Sir,

Yours respectfully,  
THOMAS WILSON.

*Extracts of a Sermon preached in Surrey Chapel at the commencement of the South Sea Mission, at the Annual Meeting in May, 1796, by the late Rev. Thomas Pentecross, M.A. Vicar of St. Mary's, Walsingham.*

"I will say to the South, Keep not back."  
ISAIAH xliii. 6.

THREE things are here very observable.

1. The grandeur of the speaker, one who speaks to the south region of the world; and speaks as one having authority. But how will he speak? This too, equally with the rest, will display his grandeur. Not merely to the understanding, but to the conscience and heart; to all the secret springs of our nature; so as to make

converts, not to the sect of the Nazarenes, but to righteousness; not to Christianity only, but to Christ.

Take two or three instances: one shall be that of St. Matthew; another that of St. Paul; and a third of one without any name. St. Matthew was in the heart of business, sitting at the receipt of custom. God our Saviour, in a plain habit and mean appearance, passes by, and says to him, "Follow me." At that instant the word thrilled through all his frame. He forgot Cæsar's accoutrements which he was making up, and his own profits therefrom; down fell the pen from his mouth, the money-scales from his hands; and, without waiting to attend to consequences, he arose and followed Christ; was addicted to him intimately, and became His to his dying day. St. Paul was in the very dregs of self-confidence and the opinion of his own merit. The commandment came to him, Thou shalt not covet; sin revived; and he died.\* He saw and felt in a moment he had coveted a thousand things which God had not thought fit to allow him; that he coveted the world and its indulgencies; that he

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\* Romans vii. 7 and 9.

was neither that contented, nor that abstracted and heavenly-minded creature the law commanded he should be. The sight of this instance of the corruption of his nature introduced others. He sunk under the pressure of universal guilt, though a man of the first punctiliousness in religion, and great external innocence of life. Sin revived in all its subtilty, extent, and condemnation; he perceived himself wholly undone, instead of being, as he thought before, secure above others of salvation: he died. This is the saving manner in which God still speaks by his Gospel, and in which, as you will hear more largely hereafter, he promises to speak to the South.

But who is that I see yonder, coming out of the temple of Venus, the goddess of lust, adored at Corinth? He strolls into a large hovel of a primitive church; and what does he do there? Look at the first Epistle of Corinthians, xiv. 24, 25. He enters; he hears; but surely hears not only man speaking to the ear, but God speaking to his inmost soul. For "he is convinced of all; he is judged of all." He feels himself suddenly a prisoner arraigned, tried, and condemned. Every thing he hears and sees, shoots the conviction into him of his own wrong state of soul, and the happy one of the ministers and people of Christ. "The secrets of his heart are made manifest," that God requireth truth in the inward parts, but that it is not in him; that his entire frame of desires and aims is all evil, none of it godly and devoted; and that all the foundations of his soul are out of course. What more? The illumination of his mind affects his body. The views are more than he can support. He is brought wholly under the power of divine truth, and cannot stand upright literally. "He falls down on his face and worships God;" owns the purity and majesty of God, the proportional evil of sin, and the sovereignty with which he may either confer mercy, or consign

him to punishment. From that moment you have a Christian indeed, and one who "reports" abroad, to all within his sphere of communication, that "God is in this people of a truth." He discovered that God had a people upon earth vastly different from the rest of mankind, and much superior to them, of a truth, beyond a doubt the very people of God; that his people had an intercourse with God in prayer and grace and comfort unknown to others; that God, by his fear, by his love, by his virtues, manifestly dwelt in them.

By the way, never enough to be valued is this specimen, preserved to us by the Holy Ghost, of saving conversion under the Gospel of Christ in ancient times; because it exactly corresponds to what the people of God call conversion now, and therefore completely refutes the charge of enthusiasm on the one hand, and the allegation on the other, that by conversion is merely meant, "a turning from Judaism or Paganism to Christianity;" for much more is here represented; particularly, The secrets of the heart made manifest.

II. *The felicity of the place.* "I will say to the south, Keep not back." True it is, no particular country is specified in the south. The islands to which you are sending are not named. And better so than otherwise. For were the destination as precise as in the tenth chapter of Acts, "Send men to Joppa, and enquire for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, by the sea-side;" we might fear that there the gospel might stop, and should have little heart to labour elsewhere. Particulars may exclude generals, but generals must include particulars; and therefore, when the south region of the world is proposed to our labours and prayers, no one spot there is exempt from our duty and hope of success.

Surely none of us, for the sake of the object of this mission, could wish



the south to stand single in the commission. You would not cashier the North, with the great work on the coast of Labrador; you would not cashier the East and West, with the great work in either Indies: but are happy, while one region and promise is for them, another is for you.

Add to which, immensely encouraging in this mission is the grand promise of Universal Conversion—"That the knowledge of the Lord shall one day cover the earth as the waters cover the sea;" and another, "that the fulness of the Gentiles shall come in;" and many like texts. For hence it is inferable, that these very islands are destined to conversion.

There are several reasons which induce me to think, that the present may be the Lord's time, (if we have any business with that question) as well as the place, the Lord's place for conversion.

1. As the inhabitants of the polar regions, the longer they have been deprived of the sun the sooner expect it; so from the long darkness of the islands of the South Sea, for ages undiscovered as they have been, and precluded therefore from all opportunity of receiving or rejecting the gospel, it is presumable, that now at length they may be called. Especially if, at the day of Pentecost, these islands being unknown, there was no natural possibility of executing there the universal commission, to preach the gospel to every creature. All souls are mine, saith the ever blessed God. Therefore those of the South Sea are mine by creation; mine by providence; mine by government; and mine, if obedient to the gospel, for eternal life. They have long been overlooked, in respect of an opportunity of the gospel; and there is no reason so worthy the Deity for their recent discovery as that of introducing the gospel among them. Which brings me to a second reason for thinking the present to be the time for their conversion.

2. The Almighty is best pleased with parents, and others, for beginning as early as possible to endeavour the salvation of their children. And, accordingly, very striking and very many have been the instances of children called at an early period; some living thenceforward uniformly to mature age in undoubted habits of grace, and some dying in all the triumphs of faith, and of conscious and almost public assumption to heaven. By analogy, therefore, we may be confident, that the Almighty will be best pleased with the first efforts we can make, after the discovery, for the conversion of the South Sea Isles. "My soul hath desired the first ripe fruit," saith the Lord. "The first ripe in the fig-tree at her first time," is remarkably pleasing to him: and, therefore, his blessing and success may be hoped for, at this time of the soonest possible manifestation of the sun of Righteousness to ripen them.

3. This presaged, and not without both probability and scripture, as many conceive, that the present remarkable æra in which all the governments upon earth are suffering one great political palsy, is prelusive to some grand spiritual revolution, either millennial, or leading to it. The British lion himself has been seen to shudder: but collecting his strength and joining himself to the lion of the tribe of Judah, he couches, he lies down as a lion, and as a great lion: who shall stir him up?

In observing these agitations and convulsions of the earth, who can help thinking of the analogy in Haggai; "I will shake all nations, and the desire of all nations shall come; and I will fill this house, (the church,) with my glory, saith the Lord."

I only add, that should these throes of kingdoms and states bring forth some grand spiritual event, as the widest propagation of Christianity, it will be uniform with the past govern-

ment of God, which hath been already experienced. The present, therefore, may be the very time for a new christian world to rise up in the South Sea. At least, at the present, above all times, every thing should be tried, that may extend the Redeemer's kingdom.

By the way, the abundance of the Gospel in our own country, and the vast number of righteous found in it, both in the established church and out of it, preclude the reason for a revolution here; and assure us, that the holy seed shall be the substance and perpetuity of our noble tree of liberty, bending with the fruits of domestic comfort, public and private wealth, order, law, and religion.

4. Another reason why the present may be the precise time for the conversion of the heathen in the South Sea, is the simultaneous influence shed, in so surprising a way, on the minds of thousands upon thousands uniting for this blessed enterprise.

And lest strangers should suspect this argument of remarkable general influence allied to enthusiasm, I beg leave to remind you of an event still fresh in all our memories.

When our beloved Sovereign suffered a temporary derangement; who did not observe, who will not acknowledge, the extraordinary influence shed on the minds of all men to pray for his recovery. Not a church, not a chapel, not a meeting, not a synagogue, but was devout on the occasion. Societies were formed and regularly kept up, and numerously attended, for special prayer. The court, the city, the bar, the camp, felt a momentary piety. The infidel himself seemed to cast a look toward heaven. And was the universal impression in vain? "The God, who heareth and answereth prayer," and who, where he means to give, inspires to ask, did appear. And when the first medical talents in the world despaired of success, by all

natural means long used, and used to no purpose, lo! the blessed God himself presents us unexpectedly with our common royal Father in perfect sanity. And what marks the work, both of devotion and recovery, as God's own act, in answer to prayer, is, all ranks were as ready to be thankful for the mercy afterwards, as before they had been importunate to beseech it.

But not more the grandeur of the speaker, and felicity of the place, meet and fill your wishes, than, *III. d., The glory of the thing spoken*: "Keep not back." What is it? Something divinely tender and affecting.

"My poor pagan children in the south, I am your Maker; and, in my great pity to ungrateful and offending sinners, am disposed to receive, to pardon, to embrace, and make you happy. By the sacrifice which I have made of my co-equal Son, and which he hath made of himself, it is in my power to bless the chief of sinners, without an impeachment of my justice: nay, with the fullest proof that, while I spare the sinner, I spare not sin. The moment you relent, I am all mercy in him. No longer avoid me. I mean to do you good and only good. Sensible yourselves of undutifulness and total depravity of nature, and wishing to be restored to just sentiments of me, and to conform to the order of my family, I forgive every thing, and will give every thing. The vital blood of my son is shed for your pardon; his righteousness shall be imputed to you; his spirit shall be your animator, and a perpetual fountain of truth, comfort, help, and all goodness. And when the habit of being and doing good hath been wrought into your nature, and exercised competently in your lives, I will not leave you longer to struggle with temptation, trouble, fear, want, change, and the pains of mortality upon earth, but will take you from this to the best of worlds possible; where at the source of all virtue, bliss, immortality, and glory, you shall enjoy the perfection of your own natures, with the all-sufficiency of mine, without intermission, without remission, and without end. Keep not back, but fall into these arms of your Creator and Saviour, and be blessed for ever. Your maker woos you. The Infinitely Great beseeches the infinitely mean; Deity, the offended party, stoops first—comes after, and courts his creature—the aggressor to submit, be renewed,



and repossess every thing. United to Jesus, who is united to Me, all things are yours. Keep not back. Fury is not in me. I am essential love, and wait upon you to unite you to myself, and to all the flower of being in the universe. Immensity shall be the measure, and eternity the duration of your comfort and joy."

Pause we a moment. May we not justly challenge infidelity to propose a greater good to mankind, than the Gospel of Jesus Christ? spirit of Hume, the subtle; spirit of Rousseau, the fanciful; spirit of Voltaire, the cowardly, though daring! and, ye elder spirits of Porphyry and Julian! and elder yet of Jannes and Jambres, Moses' opponents; tell us what you can suggest for the happiness of the world equivalent to the gospel? What book like the New Testament can you put into the hands of poor pagans in the South Seas? What can you imagine like Jesus Christ to give them? What language more worthy a Deity can you invent for a Mission, than the condescension, the purity, the tenderness, the comprehensiveness, the every glory of, "Keep not back." "Be not shy of your Maker, but intimate with him." "Be received into the bosom of all bliss in Christ Jesus."

And how pleasant to tell the converted pagans, that as God hath given himself to be theirs, he claims them in return to be his. How pleasant to tell them to be stripped of all their vices, and to become all truth, all justice, all order, all usefulness, and kindness, all patience of wrongs, all temperance, all humility, and every heavenly virtue. Tell them, in particular, it is the design of the God of all grace, "that the nations should not learn war any more," but settle all their disputes by grave and solemn arbitration; "beating their swords into plough shares, and their spears into pruning hooks." Tell them, that the great law of faith ordains this most desirable conduct, that every one should do to another, exactly as he ought to desire every

one, in like circumstances, should do to him. How mutually agreeable will this make them all. Tell them, the most high God requires we should be like him, being good and doing good, and nothing else. What feelings of comfort will this secure to them! Tell them, how happy they must be with a conscience discharged from all guilt and filled with all hope, through a Redeemer's merit and intercession. What a state is that, where the Apostle cries out, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, is risen again; who is even at the right hand of God, and ever liveth to make intercession for us." "Tell them, nothing else is the Gospel of Jesus Christ, but that which makes us at once the best and the happiest of all creatures; or is fitted to that end. In this practical sense call upon them in the name of God, "Keep not back." Present yourselves human sacrifices indeed, but "living sacrifices unto God."

The Rev. Dr. Tyerman and Geo. Bennett, Esq. who have lately visited the South Sea Islands, write:

"Were it possible for the whole Christian world to see what we have seen, and to participate the pleasures which we have enjoyed, while holy gratitude would fill every heart, all would redouble their exertions to promote the knowledge of the same Gospel in other parts of the heathen world that has been instrumental in effecting such wonders here."

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REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

#### LETTER III.

MR. EDITOR,

THE "*clandestine*" revelation of the Gem-Emperor, given in your last month's Magazine, pertains to the school of *Laou Keun*, otherwise called the *Taou Sect*, as Europeans speak; but by the Chinese denominated *Taou keaou*, i.e. the *teaching, doctrine, or instruction of Taou*.

The notices I have now to communicate will relate chiefly to the *FUH* *kéaou*, or things taught by and concerning *FUH*.

The duration of a Kalpa, or Kulpu, to which the pretended Chinese revelation, given in my last Letter, referred, is thus illustrated by the Cingalese:—

“Suppose a man were to ascend a mountain nine miles high once in every hundred years, till his feet wore the mountain to an atom, the time would not equal the fourth of a Kulpu.”

And on this subject the Hindoos say,

“It has been revealed, that from the beginning to the end of things, when the whole creation will be annihilated and absorbed into the Deity, there will be five great Kalpas or periods; and the world is now in the midst of the fourth Kalpa.”

These notions have no existence in the ancient books of the Chinese, of the age of Confucius; nor of any age anterior to the introduction of Buddhism, or what is very erroneously called in many modern publications, “The religion of the god *Fo*.” The Chinese received from India the system of human folly and delusion called Buddhism so early as the first century of our era, under the reign of a well-known Chinese Emperor, *Ming-Te*; and with that system China received a vast increase of dumb idols. Some antiquarians in China have thought that molten images, to represent heavenly spirits or gods, originated with the introduction of Buddhism; but there are others who say, that then the empire was indeed filled with idols, yet trace their existence farther back, to a monarch called *Woo-yih*, a bad man, who lived about six hundred years before the era of Confucius, (B. C. 1100.)

With the Chinese *Fuh*, or *Fuh-too*, or *Budhu*, or *Fo*, as the Europeans now speak, or *Fat*, as the local dialect of Canton has it, is not the individual name of a person or divinity, but is an appellation of superior deity, to which any man may rise by mortifications and austerities, and a renunciation of secular concerns. Both men and women are denominated *Fuh*, or *Budh*; and the *Fuhs* are numerous as the sands of the Ganges, and incalculable as the particles of dust of which the globe is composed.

SACYA, or SHAKHU MOONE, who, at Benares, about the age of king David, originated the system called Buddhism, or the religion of *Fo*, is by the Chinese

denominated *Shihkeea Mowne*; this appellation being as near to the Indian name as their language is capable of rendering it. He is the Budh most spoken of. A German writer says, that the Sanscrit word Budha means “a Sage,” being the past participle of the root Budh, to know.

Buddhism, in India, according to Ward, denies a First Cause; considers matter as eternal; and that every portion of animated existence has in itself its own rise, tendency, and destiny. It follows that in man also, is that which may raise him to the divine state in the highest heaven, or sink him eventually to the lowest hell.

The condition of creatures on earth is regulated by works of merit or demerit. Works of merit not only raise individuals to happiness and divinity; but, as they prevail, raise the world to prosperity. If works of demerit predominate, the world degenerates, till at last it is dissolved. Religious merit persevered in through successive transmigrations of the soul, elevates man every time he is born into the world to affluence or honour or power; and next raises him superior to any farther births into this inferior world: this is an elevation devoutly wished by many Chinese. Demerit, on the other hand, sinks men lower and lower, either in human condition, or the scale of existence, during each succeeding transmigration; till at last man enters no more this world for farther probation, but descends to an everlasting hell.

“The Budhists are taught that there are four superior heavens which are not destroyed at the end of a Kulpu; that below these there are twelve other heavens; followed by six inferior heavens. Next in order to these is the earth; below that, the world of snakes; then thirty-two chief hells,\* and one hundred and twenty hells of milder torment.”

They always suppose a superior deity,† who has attained to this elevation by religious merit, as presiding during a longer or shorter period, yet without being absolutely the governor of the world. To

\* The Chinese, which we translate *hell*, is, *Te Yuh*, “Earth’s prison,” which corresponds to the Greek idea of “a large and dark place under the earth,” where their “Tartara” or Hades was supposed to be.

† This phrase is a much more correct translation of many Pagan terms than “Supreme Being.”



the present grand period, or Kalpa, they in India assign five deities, four of whom have already appeared. *Sacya Moonee's* exaltation has to continue 5000 years, of which 2356 had expired A.D. 1814. After the expiration of 5000 years another saint will gain the ascendancy and be deified. Six hundred millions of saints are canonized with each deity. *Sacya* took 20,000 devotees to heaven with him.

The general outline of Buddhism is the same in China and the surrounding countries; but parts of it are variously modified, according to the fancies of the priests and people. In China they speak but of three Budhs during the current Kalpa, and they represent them by a triad of images in all their larger temples. The past Fuh, and the present Fuh, and the coming Fuh, are common modes of expression. *Sacya* or *Shihkea* Fuh, otherwise called *O-me-to-Fuh*, which is, *Amida Budh*, is a very usual object of prayer and imprecation. They say of an eminently benevolent and religious man, that he is "a living Budh." A late emperor of China was flattered by being called the "*Hcen tsae Fuh*," the now-presiding Budh; and it is reported that the reigning family of Tartar monarchs in China consider themselves, or represent themselves, as incarnations of the eighteen *Lo-han* who were deified with *Amida Budh*, from which it is inferred that the dynasty must be very long, as the sixth only of the eighteen is yet on the throne.

The Chinese Books instead of five, speak of seven Kalpas. During the first Kalpa, man's age was 80,000 years, and 10,000 less during each succeeding Kalpa.

*Chinese Legend concerning SHIH KEA FUH, commonly-called the god Fo.*

"From the time that the heavens and earth assumed their form, during successive Kalpas, *Shihkea* was a King, and cultivated virtue; by which he rose to the state of divinity expressed by *Poo-sa*. When a family was to be selected for the last advent of *Shihkea*, the god *Hooming* sent a celestial personage to find one that was complete in sixty sorts of virtue, and that had been pure for three generations. This family was found in the household of *Cha-le*, king of *Tsing-fan*, at *Pe-ya-le*, (*Benares*).

"When the time arrived that was fitting in the revolving course of nature, *Shihkea* became incarnate by *Moya*, (in India called *Muha* and *Maya*) the Queen. He was

born from his mother's right side. At his birth a refulgent light shone round the world; the most beautiful water-lilies sprung up spontaneously beneath his feet and supported him. With one hand he pointed to Heaven, and with the other to the earth; and having circumambulated seven paces, and looked to the four points of the compass, he exclaimed,

'Above the heavens, and below the heavens, I alone am supreme in honour.'

"His infantile voice resembled the roar of a lion, which is the king of brutes, and denoted four things, the abolition of all other doctrines; the subjugation of devils; the suppression of heterodox sects, and the putting an end to sorrow.

"This happened on the 8th day of the 4th moon, of the 24th year of the Chinese King *Chaou-wang*; (ante D. about 1000.) After his birth there appeared every variety of divine prodigy.

"At the age of nineteen, *Shihkea* wished to leave his family and become an eremit, or hermit, in the wilderness, to devote himself to contemplation. Whilst he mused on the means of effecting his purpose, he saw a vision, representing vividly, birth, old age, sickness, and death, which filled him with a mixture of joy and sorrow, and made him desire deliverance from the last named three.

"The same night, at the 12th hour, a celestial messenger with folded hands appeared to him, and informed him that the period was arrived for quitting his home; and immediately a celestial hand, horses and attendants, came from heaven. The attendants bore up the horses' feet, and carried *Shihkea* away over the city walls.

"His royal father sent after him ministers of state to persuade him to return; but in vain. *Shihkea* entered the mountains of *Tan-tih*, and practised austerities three years; and three years more among snowy mountains. And six years he spent among a variety of heterodox sects. Here he lived on hempseed and wheat; but eventually said to himself, 'This species of austerity is not an adequate renunciation of the world; I must receive food from others, and be a mendicant, and then I shall become a Budh!'

"He forthwith bathed in the river *Ne-leen*, and heaven bent down the trees to enable him to draw himself out of the water. There a shepherdess presented to him an offering of milk. In a garden below a fig-tree, he had an audience of the Ruler of Heaven, as transformed to a man; who plucking up felicitous plants, formed with them a sitting-mat for *Shihkea*, the honourable of the age.

"The auspicious breezes now failed, and the beautiful clouds were suddenly

overcast, and the demons of heaven adverting that Shihkea was about to become perfect, endeavoured to distress and annoy him by exhibiting to him every thing that was dreadful, and to seduce him by presenting all that was desirable. *Shihkea*, however, remained unmoved; and placing his finger on the ground, the earth quaked, and the demons all fell prostrate, completely subjugated: and without farther effort all the heterodox submitted."

*Shihkea's* trial of the several heterodox sects; his display of universal benevolence; his exhibition of various prodigies; and his becoming of the *Poo-te* divine rank, took place, according to some authorities, in the 3d year of *Muh-wang*, (B.C. 994;) others say, in the 33d year of *Chaowang*, (B.C. 1010;) and others say under the *Hea* dynasty, about 2000 years B.C.

"On the evening of the 7th day of the 2d moon, *Shihkea* entered into a trance; and on the 8th, when the *Ming* star in Leo appeared, he was suddenly roused to a clear and correct apprehension of things, saying with a loud exclamation, 'Astonishing! All mankind possess the intelligence of the by-gone Budh, but their obstinate perverseness of mind prevents their attaining its perfection'! *Shihkea* was now in his 30th year. Six years after this period, he returned to his father and declared his doctrines. The King was now greatly gratified, and sent five hundred of the noble sons of his kindred to follow *Shihkea* in the life of an ascetic, and to quit the world's affairs.

When *Shihkea* was about to ascend to heaven, he taught his followers, that after his ascent, the remains of his body, his doctrine, and an assembly of his disciples, were to be held in equal reverence with himself. On rising heavenward his body melted and fell in golden drops, which are called by the Chinese *Shay-le-tsze*; and to contain which, marble mausoleums are built in temples and pagodas on hills."

The Chinese make images of Moya, the Mother, holding *Shihkea*, the infant, in her arms, placed at the feet of the larger statues of her son, as some Christians represent Mary and the infant Saviour.

As the Buddhists deny an eternally existing and supreme God, they are *Atheists*; as they teach that every man has in him the germ of a divine nature by which he may become a god, they are *pantheists*.

Buddhism has been propagated in China by books and by priests, who live as

monks, but who never preach. Some of the emperors of various dynasties have been attached to the system, and have edited the books with commendatory prefaces. About A.D. 1280, the emperor *Te-ping* was such a defender of this faith, he ordered that all the books of the rival sect of *Laou-keun* should be burnt.

The Quietists, Mystics, or Umbilicani of the fourteenth century, who supposed a celestial light concealed in the mind, which beamed forth after they sat many hours with the eyes fixed on the navel, resembled in their notions and practices the Budh priests. These sit cross-legged with the eyes fixed on the point of the nose, or shut, whilst they rub the abdomen with the hand, to elicit the light which they contemplate.

The idol gods and goddesses introduced to China, together with *Shihkea* Budh, are very numerous. The goddess *Kwan-yin*, represented as merciful, and a saviour from calamities, is a great favourite. She, it is said, visited Hades, and by uttering one sentence, emptied instantaneously more than 8000 of the cells of the damned in hell, and transferred the inmates to heaven. On earth she refused to marry, and was much persecuted by her parents. Eventually she and her two sisters were deified. However, Heaven's ruler was displeased with her for having liberated the damned from hell, and he requested her to return again to the world.

Chinese religious opinions vary so very much between the two extremes of denying the existence of all gods and separate spirits, and the admission of innumerable gods, and ever-transmigrating demons, angels, or souls, that it is not easy to give a regular and consistent account of them. The notions contained in this and the preceding letter, constitute the prevalent belief; although vilified by many Chinese, and more tolerated than encouraged by the state. The state's officers are all supposed to be of the school of Confucius; but it does not inquire what other opinions they mix up with his. When his imperial Majesty orders public prayers for rain, the Budh priests are commanded to pray as well as others. And governors of provinces usually worship in Budh temples, when first they arrive at, or are about to quit, the seat of government. His Majesty also writes tablets with his own hand,



and gives them to ornament their temples; and governors and other officers do the same, and subscribe largely. The courtiers even vow to devote sickly sons to the priesthood, but on their recovery send a substitute. The Tartar princes and kings send images of Budh as presents to the Emperor on his birth-day anniversaries. The Tartars and Chinese have frequently asked me, whether in these western parts of the world we believe in gods and devils; intimating at the same time, a considerable portion of scepticism existing in their own minds on the subject.

Those Chinese who endeavour to mix up the various creeds and make them consistent with each other, say, that Confucius was an incarnation of the literary god, who issued the revelation contained in my last letter. But how in his own person, and in the body of Confucius, he should deliver such widely different doctrines, is not accounted for. The Sadducean doctrine, that "Neither angels nor spirits have a distinct existence, separate from their corporeal vestment; and that *the soul of man* does not remain after this life, but *expires with the body*; and that there are consequently *neither rewards nor punishments* after this life," is exactly descriptive of the opinions of strict Confucians, although their master did not seem to go all this length. He did not like to speak about gods, nor to pray: but he said, "Respect the gods and *distance* them;" *i. e.*, keep them at a distance; which words are frequently quoted with a profane sneer by Chinese indisposed to hear any thing concerning the living and true God.

Mr. Editor, instead of myself drawing reflections from the notices which are here furnished of Chinese opinions, I should be glad to see, before I quit this country, remarks on them by some of your learned and pious correspondents, either by way of useful inference or inquiry.

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## ON PUNCTUALITY.

THERE are some things which at first sight appear to be so small and insignificant as scarcely to deserve the least attention; and yet when narrowly examined they are found of very considerable importance, inasmuch as the neglect of them, on the one hand, leads to

many evils, and the proper regard to them, on the other, is productive of many advantages.

One of the things to which this prefatory remark applies is *Punctuality*, the vast importance of which is manifest to every man of business, to all those who have any sense of the value of time, an immense portion of which is consumed unnecessarily by those who are neglectful of punctuality. This is an evil which pervades both our private circles and our public societies. The writer supposes that he would accomplish a great good if he could induce those who are uniformly deficient in punctuality to pay more attention to the value of time, especially to the time of others; for whatever right they may have to waste their own time, they ought to be jealous of the time of others; as it is really a greater injury to rob an active and busy man of his time, than it is to rob him even of a portion of his property: he can more easily spare the one than the other, and can replace it again with greater facility. The man who is deficient in punctuality, is generally not only a great waster, but an absolute murderer of time, and very generally mars his own interest and comfort: nay, it is palpably evident, in many cases, that this error has spread obstructions through the whole of a large mercantile and manufacturing concern, which, in other hands, and with less means for carrying it on, would have attained great strength and abiding prosperity. Watch the operations and the progress of the prosperous and the unfortunate tradesman, or merchant, and you will often perceive that the first does every thing with punctuality, and that the other does every thing in a disorderly manner.

Punctuality is a plant of slow and uncertain growth, and unless planted early, and carefully watched over and cherished, will never arrive at maturity, or retain its vigour for any length of time. In most cases where persons are notoriously deficient in punctuality, it arises from a neglected education, and the want of a good example; and of course it is difficult to infuse the important principle into their minds.

The first period in which the duty and importance of punctuality should be urged is, when the child first begins to

attend at school. But here many parents are far too neglectful. And whence does the want of punctuality in the child arise? Very generally, it is to be feared, from parents themselves, who have no fixed hour for rising, taking their meals, and performing their family devotions. Those who would train their children to punctuality, should themselves give a uniform and habitual attention to it; for example speaks louder than precept.

Punctuality is of considerable importance in the management of domestic concerns. Some families are so well managed, that there is a time and a place for every thing; and there are others where there is no arrangement or plan, but every thing is done in an irregular and disorderly manner. In this matter every thing depends upon the head of the establishment. If that individual sees the propriety and importance of system, and directs his attention to the business, and insists upon every one yielding obedience to established regulations, with such management a family may be brought to move like clockwork.

The advantage of families being thus brought to move with precision and order is of great importance to every department of them. The principal will get more business accomplished, and also have it done in a much better manner. The dependents will also have a more distinct and comprehensive view of the work they have to perform, and be able to perform it with much greater facility.

It is also of importance to those who visit or have business to accomplish with such families. For the want of regularity in families, those who come on business are detained, and their time is wasted; and through an unsuitable detention their business is neglected, and they sustain a loss through it.

Punctuality is, in short, a blessing to the whole family circle. The husband and wife, the parents and children, the master and servants, all derive advantage from the system of order and punctuality.

Another branch of punctuality, extremely important, respects the intercourse which men have with each other in business, and includes the giving and receiving orders, the executing them when received, as also in respect of charges and payment. Those persons on whom tradesmen wait to receive their commands, ought to keep in

mind that their time is to them most valuable, and that they should be seen and discharged from attendance as soon as possible. This is still more needful when it is an apprentice or a servant who attends to take the order, or attends with articles for selection, because that individual is liable to the suspicion of having loitered, or in some other way wasted his master's time.\*

Another sphere of action in which punctuality is of great importance, is in the management of the concerns of our public institutions, religious and benevolent. For the want of this, our Committees and Boards of Management are interrupted in the transacting of their business: and, after all, have it done in a confused and slovenly manner. The few who are punctual to the time of commencing business, have to wait half an hour (or perhaps a whole one) before any thing can be done, for the want of the number which the laws of the institution constitute a quorum: and the punctual man is not only mortified by having his time thus wasted, but, having an ulterior engagement to which he means to be as punctual as he was in his attendance upon the first, he is obliged to leave before that part of the business comes on, which is not only very important in itself, but at which, upon weighty considerations, he was most anxious to be present. The writer, therefore, takes the liberty of urging upon all those readers who are Directors, or belong to any of the Committees of our public institutions to be punctual in their time of attendance, and thus save their own time and the time of their neighbours.†

Another direction in which it is very

\* It is a notorious fact, that both gentlemen and ladies, from the want of punctuality, do great injury to those who do business for them, by keeping them for hours in attendance, when the most urgent business requires their presence elsewhere.

† It is a good plan which some of the Institutions have adopted, to have the Chair taken precisely at the hour mentioned on the summons, and have the names of the Committee immediately called over, and those who are not present *then*, are considered as absent all the evening; and as those who attend fewest times go out at the end of the year, it acts as a stimulus to punctuality, and a majority of the Committee are always in time.



needful to hold out the importance of punctuality, is to those who are in the habit of travelling by stages, especially those who frequent the metropolis by the morning stages, which are very generally occupied by men of business who have important objects to attend to, and are anxious to be in time. These persons are subject to much anxiety and mortification by being obliged to stop five minutes first at one door and then five minutes at another; and then it follows of course that the coachman cruelly punishes his poor cattle by whipping them unmercifully, and distressing them by the speed with which he forces them to drag the loaded vehicle, or else the man of business is too late, and blames the driver for not keeping his time. Indeed in some cases, such is the incorrigible neglect of punctuality, that individuals, after their places have been paid for, and they are given to understand that it will be impossible to detain the coach when it calls, they nevertheless contrive not to be ready, lose their money and their temper, and perversely lay the blame of the inconvenience upon others, when it is evidently the punishment inflicted by themselves for their want of a due regard to punctuality, and probably presuming that others were as inattentive to it as themselves.

There is one point more to which I must necessarily call the attention of the reader, that is, to punctuality in all the concerns of religion: This might be extended a great way indeed, including the seasons of private and family devotions; but though punctuality is of great importance in these matters, yet the writer has room only for a remark or two upon the influence of it upon public worship. As much as may be there should be punctuality in every thing, in the commencement, the progress, and the termination of religious services.

And on this subject it is of the first and of the greatest importance that those should be most scrupulously punctual who take any part in conducting the service. The reader, the preacher, the clerk, the ~~pew-openers~~, should all be at their post to a minute, and as soon as the hand of the clock is on the appointed hour, the service should begin though there were only two or three persons come. If those who officiate in any part of the services of religion are not themselves punctual, it is unreasonable to expect the con-

gregation to be so, nor can they with any propriety be censured either for casual or uniform late attendance.

But if those on whom devolves the commencement of divine worship are uniformly punctual, they have a right to expect their hearers should be so too, and if they are not sick, ministers may justly and frequently censure them for this great fault, nay, rebuke them sharply, seeing that his own example gives weight to the admonition. Those who put all punctuality aside in their attendance upon religious worship forget what injury they do to others as well as to themselves. Those who are late in coming to public worship generally come in a great hurry, and of course come with their minds all in a flutter, and can seldom or ever worship God without distraction. Besides which, the whole body of worshippers are disturbed; the ~~pew-openers~~, the hearers, and especially the preacher, are interrupted with the slamming of doors, the opening of pews, and sometimes with the clanging of pattens. Those who are aggressors in this way once, one should think, would be so covered with shame and remorse, that they would be peculiarly anxious to avoid the evil in time to come; instead of which this evil becomes a habit, and they are absolutely incorrigible; they seem hardened against all shame and all reproof.

Do not such persons forget the objects for which they are going to the Christian temple? Is it not to hear what God the Lord will say to them, to engage in humble and unfeigned confession of sin, to bless, with adoring gratitude, the Lord for his many and great mercies, and to implore the continuance of his care and blessing? Do they not also forget that God has promised to meet with them, that he is already there, and is "waiting to be gracious?" Of course that every individual who feels the need of his mercy, and who is desirous of his blessing, ought to have been there before the service began, meditating on the expected intercourse with God, and in silent but fervent ejaculations, imploring the divine Spirit to work mightily in them, to increase them in knowledge, grace, and consolation.

In conclusion, those who neglect punctuality either in their families, their business, or their devotions, may justly be reminded that Jehovah is the God of order, and expects and commands all to be fol-

lowers of him; Christians especially should remember this, because it is an Apostolic maxim, "Let all things be done decently and in order."

Where can we turn our eyes to the works and ways of God, without perceiving a strict and unvarying punctuality? and is not this very trait in the works of God a great and manifest blessing to his children? First look at the works of nature: how fixed its laws, and how punctual all its movements. The sun, the moon, and the stars, all perform in their appointed course. The seasons, the tides have, for thousands of years, most punctually accomplished their Maker's will, and rendered services to ungrateful man; and we can easily imagine how detrimental to human interests an alteration would be.

Look from the lesser works of his hand to the first and grandest work, the Redemption of the Church by the glorious Redeemer. This was formed and laid down in the eternal mind, revealed to man in sublime prophecies and gracious promises, delivered hundreds and thousands of years before they were accomplished; but "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Now, every thing proposed, every thing predicted, and every thing promised, has been for years past, is at the present time, and will be to the end of all things, in a course of fulfilment, punctual fulfilment, not one jot or tittle failing or being altered, either as it regards time, place, persons or circumstances. When the whole church is gathered into one, the wondrous faithfulness of God, and the scrupulous punctuality with which he has executed, carried on, and perfected the redemption of his people, will fill all heaven with wonder and joy.

#### DR. ADAM CLARKE'S COMMENTARY.

*To the Editor.*

SIR,

BEING the other day in the library of a friend of mine, and seeing the Commentary of the Rev. Dr. Adam Clarke, I took it down, and accidentally fixed my eye upon a passage upon the subject of Predestination; and I own I felt myself surprised and grieved that so re-

spectable a divine, and a man so well and so intimately acquainted with the modern advocates of that doctrine, both in the Establishment and among the Dissenters, should have given currency to such an illiberal passage; especially as it is well known that in general they agree with Dr. Williams and the Rev. T. Scott, who abhorred the sentiments which are here ascribed to Calvinists, as much as either the Rev. Dr. Clarke, or the Rev. Mr. Wesley. But the reader shall judge for himself when he has read the following statement.

After giving his own opinion upon the text, 1 Pet. i. 2, Dr. Clarke remarks, that "the Rev. John Wesley has an *excellent note* upon the passage;" which note is as follows:—

"Predestination is entirely changed from what it formerly was; now it implies neither faith nor purity; it is something which will do without them all. Faith is no longer, according to the modern Predestination scheme, a *divine evidence of things not seen*, wrought in the soul by the power of the Holy Spirit; not an evidence at all, but a *mere notion*; neither is faith made any longer a means of holiness, but something that will do without it. Christ is no more a *Saviour from sin*, but a defence and a countenance of it. He is no more a fountain of spiritual life in the souls of believers, but leaves the elect inwardly *dry*, and outwardly *unfruitful*, and is made little more than a refuse from the image of the heavenly, even from righteousness, peace, and joy in the Holy Ghost."

Dr. Clarke calls this "*an excellent note*;" of course he admits that it is true, and that it is a fair and just representation of the sentiments of the modern advocates of the doctrine of Predestination. I own I find it difficult to discern any one criterion of excellence in it: rather, I cannot but impeach it as destitute of every thing good. It is as false and as distorted a representation of Predestination as can well be framed; and the writer of it, instead of being praised and quoted with approbation, merits the severest censure of every candid and honest disputant.

The passage given from Mr. Wesley is a description of downright Antinomianism, in its strongest and basest features: and will Dr. Clarke honestly, will he openly avow, that he believes

\* See Dr. Adam Clarke's Commentary on 1 Pet. i. 2.



that any number of real Predestinarians hold such abominable, such damnable doctrines?

Dr. Clarke does an act of high and notorious injustice to modern Calvinists all the while he suffers this paragraph to stand as a part of his Commentary.

I had not time or opportunity to make any further examination of other passages which are the subject of controversy between the Calvinists and the Wesleyans; but I am fearful the Commentary breathes the same language in other parts; and if so, I think every impartial and honourable mind must allow that the Calvinists have a just ground of complaint against the writer, and that they are justified in demanding the suppression of such representations in any future edition.

### ANECDOTES.

#### THE HAPPY EFFECT OF A PIOUS FATHER'S PRAYERS.

"A pious young man once told a worthy clergyman, that he had once disobeyed his father, on which the good man retired into his room and shut the door. Curiosity led the boy to look through the key-hole, and he saw his father on his knees in prayer. The boy listened also, and he heard his father praying for him. This struck the youth to the heart; he went away and prayed for himself; his prayer and his pious parent's were heard; the young man turned to God, and became a Christian indeed.—*Morgan's Sermons, Vol. II. p. 135.*

#### SELF-MURDER PROVIDENTIALLY AVERTED.

SOME time since, a young gentleman, who had spent his fortune in riotous living, was reduced to poverty; for awhile his friends supported him, but at length they all forsook him. Wan-

dering about as a vagabond, and having no prospect of any further supply, he formed the dreadful resolution of drowning himself. Being then in a strange place, he put lead into his pocket, and went to the river side for this horrid purpose; but, waiting till it was dark, he saw a light in a house at no great distance, and went to it. On his arrival there he heard people singing psalms; he listened at the door till a chapter of the Bible was read, and a prayer offered up to God. He was surprised to find people assembled there for worship, and wished for admission, for which purpose he knocked gently at the door; one of the company opened it, and asked him what he wanted. He signified his desire of being admitted. He was told it was not customary to admit strangers into their meeting; however, if he would behave decently, he might come in. In the astonishing kindness of divine Providence, the passage of Scripture under consideration that evening was, Acts xvi: 28. "Do thyself no harm." After the several members had made their remarks upon the subject, they concluded as usual with prayer, and they had no sooner done, than the stranger asked them how they came to know his thoughts, for he had not mentioned his intention to any person upon earth. This equally surprised the members of the meeting, who said they had not seen or heard of him till that evening. Upon which the young gentleman told them his design of taking away his life, and how he had been prevented by seeing a light in their window. This remarkable providence struck him to such a degree that, by the divine blessing, it was made the means of his conversion. He became an eminent Christian, regained the favour of his friends, was put into a way of supporting himself in the world, and lived happily afterwards.—*New York Observer.*

## OBITUARY.

### MISS SARAH STAPLES.

ON November 28th, 1824, died Miss SARAH STAPLES, of Imber, Wilts, aged 23 years. She was distinguished by good sense and an amiable disposition, and was greatly beloved by all who knew her. She was uniformly attentive to domestic duties, and felt real pleasure in anticipat-

ing the wishes of parents and friends. But her hope of eternal happiness did not rest on mere propriety of conduct; she deeply felt the depravity of her heart, and was solicitously concerned to be found "in Christ, not having on her own righteousness." In very early life she was the subject of strong religious impressions, and at times suffered deep dis-

tress of mind, arising from the fear that she was a stranger to the regenerating influences of the Spirit of God; but her native modesty of temper, led her to conceal those painful exercises till within a short period of her death. The following extracts from her diary will show how much she dreaded self-deception in the momentous concerns of religion, and how highly she estimated that blood "which cleanseth from all sin."

"1821.—I fear I do not sufficiently feel my wretched state as a sinner before God. Lord Jesus, look from thy throne and save me!

"Sabbath Morning, July 1.—Lord, save me this day from wandering thoughts, and impress on my heart the solemn truths of thy word. When shall I sing redeeming love? Oh for the happy time when, washed in the blood of the Lamb, I shall bid a final adieu to the vanities of earth!

"Evening.—How insensible have I been under the word! This heart of mine will never relent, till Jesus makes it soft. My mind has wandered from God to the creature! O that it were fixed on the Rock of Ages!

"May 7, 1823.—Heard Mr. S— preach. His subject was the religion of the Pharisees. O my soul, I sometimes fear that this religion resembles thine! If I am wrong, Lord Jesus, grant me thy holy Spirit and set me right.

"November 29.—I have read the memoirs of two pious females. Oh what deep humility, what unshaken reliance on Providence did they manifest! I would give worlds to possess these graces.

"December 18.—Nearly three weeks have elapsed since the commencement of my illness, and I long to revisit the house of God; but it is the Lord, let him do with me as seemeth him good. Lord of heaven and earth, sanctify this affliction!"

About the beginning of December 1823, some indications of constitutional debility excited the alarm of her friends, and in the latter part of the summer of 1824, it was too evident that consumption was bearing her rapidly to the grave. She anticipated her approaching dissolution with the deepest resignation, and though harassed with distressing fears respecting her eternal destiny, she cast herself on the mercy of God, and felt determined to perish nowhere but at the feet of the Redeemer. During this season of darkness she often repeated the following lines, as expressive of her feelings,

"Assure my conscience of her part," &c.

and, on one occasion, being more than usually distressed, she exclaimed, "How can I die in this state of suspense. Lord, have mercy on me, and help me to call thee Father." Nor were these fervent supplications disregarded; God, who delights in mercy, and who alone can bind up the broken heart, removed her anxious fears, and gave her "beauty for ashes, and the garment of praise for the spirit of heaviness." The joy which this deliverance created was indistinguishably great; she was ready to adopt the language of the church, "Behold, God is my salvation, I will trust and not be afraid!" She expatiated with rapture on the love of Christ, and the precious promises of the Gospel, and notwithstanding her bodily weakness, she requested her Christian friends to unite with her in singing,

"When I survey the wond'rous cross," &c.

A few days before her death, she said to her sister, "Betsy, were I to be restored to health, I should feel great disappointment; but this will not be the case; I am going to mansions above;" and raising her eyes to heaven, she offered the following prayer, in the language of Watts:

"And lest the shadow of a spot  
Should on my soul be found;  
Lord, take the robe the Saviour wrought  
And cast it all around."

A few hours before she died, having expressed her wishes respecting the order of her funeral, and taken an affectionate leave of her parents and relatives, she requested them to surround her bed, and though fast sinking in death, she repeated with peculiar emphasis, the words of Watts:

"Jesus can make a dying bed," &c.

The last word she uttered was, "Wonderful!" Thus died my young friend affording another proof of the triumphant power of faith over the suggestions of unbelief, the languishings of disease, and the darkness of the grave. Her death was improved at the Dissenting-place of worship, at Imber, by the Rev. J. Mitchell, Pastor of the Baptist Church, Warminster, in a sermon from Job xiv. 10—14; and from the fixed and serious attention with which it was heard by a crowded assembly, there is reason to hope that lasting impressions were made.



# POETRY.

## THE BIBLE SOCIETY.

*Adapted from an Ode by Mr. Roscoe.*

SEE the *Bible Society* over the lands,  
Like a day-star auspiciously rise,  
Through clouds of detraction, behold it advance;  
And pursue its new course in the skies.  
An effulgence so mild, with a lustre so bright,  
Each nation with wonder surveys;  
And from deserts of darkness, and dungeons of night,  
Contentends for a share of the blaze.  
Let bigots, like bats, from its splendours retire,  
A splendor too strong for their eyes;  
While many their flimsy effusions admire,  
Entrapp'd in the cobweb like flies.  
In the regions of time a new era unfolds;  
All nature exults at its birth;  
His creation benign, the Creator beholds,  
And gives a new charter to earth.  
O catch its bright import, ye winds, as ye blow!  
O bear it, ye waves, as ye roll!  
From regions that feel the sun's vertical glow,  
To the farthest extremes of the pole.  
All glory to God in the highest! below  
Peace and friendship its dictates impart;  
And wherever the footsteps of man shall be found,  
May he bind the blest book to his heart.

## SALVATION PROCLAIMED IN THE WORD OF GOD:

*By a Youth.*

'Tis in the Gospel of my Saviour's love,  
I read his grace, and all his goodness prove;  
'Tis there I learn the road that leads to  
heav'n,  
And find, by faith, my ev'ry sin forgiv'n.

'Tis in that word which is divinely true,  
My certain int'rest in his blood I view;  
'Tis in that glorious Book of Life I see,  
What Christ, my righteousness, has done  
for me!

Oh, how can I the gratitude express  
I owe to thee, for all that I possess?  
Dear Lord! accept my feeble prayer  
whilst here,  
'Till I at last before thy face appear:

Then will I give thee songs of sweeter  
sound,  
And with the rapt'rous strains make  
heav'n resound;  
Then in eternal anthems will I sing  
The everlasting praises of my king;

Then with amazement shall I celebrate  
The splendours of thy elevated state,  
And with the ransom'd host, around thy  
throne,  
Extol th' illustrious wonders thou hast  
done!

Whilst so employ'd, my soul, with trans-  
port fir'd,  
With joys refin'd, ineffable, inspir'd,  
Will then, the loudest of them all, pro-  
claim  
My Jesus' love, - my blessed Saviour's  
name!

*Walworth, July, 1825.*

*S. F. Jun.*

## TO A DEAR DYING FRIEND.

DEAR saint, thy sun is well nigh set,  
Thy journey's almost o'er;  
The next mild breeze will waft thy soul  
Safe on the heavenly shore.

And though thou art so dear to me,  
I would not wish thy longer stay;  
I would not clip thine angel wings,  
For Jesus whispers thee away.

Rather I'd bid thee mount, and claim  
A mansion rear'd with hands of love,  
Prepar'd for thee in Jesus' name,  
The purchase of his precious blood.

And though, dear saint, this bursting heart  
Beats high with love to thee;  
E'en though I could, I would not change  
Thy heaven-born destiny. E. E.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*Chinese Miscellany*; consisting of Original Extracts from Chinese Authors, in the Native Character; with Translations and Philological Remarks. By Robert Morrison, D.D., M.R.A.S. Kingsbury & Co.; Hatchard, &c. 4to. 10s. 6d.

It is extremely gratifying to the zealous Christian to witness the rapid progress of that branch of literature which is directly subservient to the diffusion of scriptural knowledge, and to perceive that the oriental languages, especially, have lately been so successfully studied, and so readily acquired by the assiduous agents of Missionary and Bible Societies. Thus is the way prepared for the introduction of the direct and oral communication of the gospel, where it is not yet allowed, and aided most essentially where it is already admitted. Among these pious labourers Dr. Morrison has obtained a well-earned distinction; and his translation (with the aid of Dr. Milne) of the whole of the sacred Scriptures into the Chinese language, is, we trust, "preparing the way of the Lord" into the vast empire of China, and among the myriads of Chinese emigrants residing in various regions of the East.

But Dr. Morrison is not content to be the sole labourer in this great vineyard; he has the ambition to press many more labourers into the work; and he has done much to invite them to the undertaking, and to facilitate their commencement. His voluminous Dictionary, his Grammar, with his Dialogues and Sentences, are already before the public, and have been honoured with the approbation of the best judges. To these philological productions, Dr. M. has added the present publication, in which he traces the language, as now written, to its original form, in which the characters were intended to bear some resemblance to the object, as to the sun, the moon, a tree, a bird, &c. This pictorial form has been gradually abandoned, and a character more arbitrary adopted; yet "the principle of combination of the parts in single characters, and of varied positions of the characters in a sentence, prevents the confusion which may be supposed to exist, and gives a perspicuity and precision which may, at first sight, appear impossible." The number of these is also smaller than may at first be supposed; for the author informs

us, that "in the Penal Code of China, which embraces a great variety of subjects, and extends to upwards of twenty Chinese volumes, there are less than 2,000 different characters."

Dr. M. then gives us, what is really very novel and curious, a collection of the ancient symbols, from which the modern radicals, or heads of classes were formed; and which are divided into such as refer to "numbers, celestial objects, terrestrial things, to man, animals, plants, and human productions." Of these he gives us 373 in number, which are engraved in twelve lithographic plates, including specimens of Chinese literature, with facsimiles of his own hand-writing in Chinese and English. This, we believe, is the first attempt in England to apply the lithographic press to Chinese characters—an application of it which is likely to be very beneficial, not only in Europe, but also in Asia; and we are glad to hear that some missionaries, now studying the Chinese language under Dr. M., are learning the use of this valuable instrument.\*

The author proceeds to give us a sketch of the literature of the Chinese. "Knotted cords, it is said, were originally used to signify the intentions of the rulers, and to be in some degree the signs of ideas. The next step towards improvement was made by Tsang-hiê, about 2,600 years B. C.;" but it was not till the tenth century that the art of taking off on paper an impression from an engraving on blocks of wood was discovered.

Some account is then given of their celebrated authors; Confucius (B.C. 500.)

\* Dr. Morrison here observes, that "Chinese will not become familiar in Europe till some public-spirited type-founders shall produce elegant and cheap founts of Chinese types;" and he afterwards says, "We hope that either some munificent friends to the universal spread of the Christian religion, or some noble patrons of general literature, or both united, will give to our country the honour of originating cast founts of types for the language of between two and three hundred millions of human beings; and which contains writings of nearly three thousand years standing."—p. 52.

O for some Christian Mæcenas, who would think a *Thousand Pounds* well bestowed on such an object!



and his disciples, &c. the histories of China, their Novels, Dramatic Works, Poetry; Geographical, Medical, Astronomical, and Religious Essays. These are followed by Notices of European intercourse with China, and of books concerning it, in chronological order; and concluded by Remarks on the Catholic missionaries of different countries.

Although we cannot pretend to be critics in Chinese literature, and therefore are not qualified to pronounce either an encomium or a censure on this production; yet we are so well satisfied of the competency of the author, and of his profound knowledge of the language, and so well pleased with the information it affords concerning a country so little known, but so interesting to the Christian philanthropist, that we feel no hesitation in recommending it to our intelligent readers, believing and hoping that it will invite our young friends to the study of Chinese, now rendered so attainable, and eventually promote the evangelization of "the celestial empire".

*The Manchester Socinian Controversy*; with Introductory Remarks, and an Appendix. F. Westley. 5s. p. 271.

THIS is a very amusing and a very important publication. To the body, commonly designating themselves Unitarians, it will doubtless prove, in the highest degree, offensive. Be this as it may, it discusses a question of great practical moment, whether viewed in relation to the interests of religion, or of sound moral integrity. We have no disposition to charge upon Unitarians an indifference to the claims of common justice; but, really, their conduct in the Manchester controversy seems to us to partake of a very dubious character. If trustees are under no obligation to regard most sacredly the expressed intentions of a testator, whether they relate to mere secularities, or to the cause of religion, the distinction between right and wrong must cease to exist, and a state of lawless infringement on the rights of others may be substituted for that scrupulous regard to the securities of property, which has obtained in every civilized nation on the face of the earth. The simple question at issue between the parties concerned in "the Manchester Controversy" is this:—"Is it lawful, in either a moral or a legal sense, to retain endowments upon chapels for any purpose foreign to the known intentions of the parties bequeathing the property?" We unhesitatingly say—No; and we are persuaded that the Unitarians would co-

incide with this negative upon any question where their interests were less at stake. They have united with the whole nation in admiring the decided conduct of Mr. Brougham with reference to the *Chartered Schools*; and, in so doing, they have paid homage to that principle of eternal justice which we earnestly entreat them to recognise, with reference to the chapels now in litigation. If they can lay their hands upon their hearts, and declare themselves to be the religious descendants of the men who first occupied the pulpits they now persist in retaining, we wish them as quiet possession as the circumstances of the case will permit; but if they will not allow themselves to commit sacrilegious violence on the solemn and accredited purposes of the dead, let them, with a dignity honourable to their religious profession, relinquish their professed right in the whole, and build for themselves places of worship in which to propagate the sentiments prevalent in their own body. The difficulty of finding a claimant in law for these chapels can furnish no argument for Unitarians retaining them. It is clear, that when the express provisions of a trust deed have been, in the lapse of years, violated, either through supineness or dishonest intention, it is the duty of an observant public to exert their utmost effort to place matters on their original footing. In making these statements, we conceive we are taking general ground,—ground which we should be equally compelled to occupy were the orthodox in danger of losing every chapel they now possess throughout the kingdom. We may be wrong; but we look upon the question as one of simple justice, and we say to the Unitarians, as we should say to any other denomination similarly circumstanced, restore those places of worship, which by you have been alienated from their original purpose, to their only legitimate proprietors, viz. the orthodox Dissenters of this country. We by no means pledge ourselves to an entire agreement with all the views, or with all the expressions employed by our Calvinistic friends in the present controversy. There are a few asperities in their communications which we could wish to see obliterated; but we state it as our firm conviction, that the interests of truth and justice will be materially served by the enlightened course they have pursued; while, on the other hand, the Unitarians have done much, by their mode of reasoning, to shake the confidence of the public as to the integrity of their cause. Unfettered liberty of conscience we shall ever warmly advocate, the right of private judgment

we shall steadfastly hold to be the birth-right of man; but the mal-appropriation of religious or other trusts we hope ever to speak of in that decisive tone, which shall evince our estimate of the sacredness of testamentary bequeathments. We would warmly recommend the perusal of this most curious publication.

*Works of the Rev. John Howe, never before published, in Two Volumes. Edited by the Rev. John Hunt. Westley.*

(Continued from page 335.)

It has been remarked, as an instance of almost intuitive knowledge in Sir Isaac Newton, that he suspected water and diamond to be inflammable substances, before the modern chemistry discovered the way of lighting our streets with hydrogen gas, or proved that diamond was but pure crystallized carbon. We would almost say that Howe had, before Newton, or Sir Humphrey Davy, divined that all nature might be reduced to gases invisible to us, and the gases again be restored to palpable matter. He says, p. 377, "the distribution of created beings may be into matter and mind." This is, that distribution which scripture gives us ground enough for, Col. i. 16. "all things visible and invisible." We may well enough suppose all matter to be one way or other visible, though there be indeed a finer sort of matter than is visible to us. But then the other head of things that are simply invisible are minds, thoughts, which no external sense can detect.

The spirituality, piety, and practical tendency of these lectures, demand notice and commendation. Of this we think the manner in which he has anticipated the present feeling of the duty of Christian missions a proof, p. 118.

"That when the Christian records, the books of the New Testament, came to be added to those of the Old, how should it come to pass but only through the general ill-temper of men, that Christian knowledge might not be as far extended as commerce was between nation and nation, kingdom and kingdom? Why might not that commodity have been carried as far as gold and silver and precious stones? The price whereof is far above all these, 'more precious than rubies,' or thousands of gold and silver. And (as I told you formerly) it was never to be expected, God should do that by extraordinary means, that might have been done by ordinary. And this being the case, it is little to be expected that God (when men might so easily have transmitted such notices from nation to nation, and those that

were at a greater distance, and might have heard, more obscurely, of such and such things, might have inquired, and sent and laboured to inform themselves) should give remedy to such an evil as this, by an extraordinary course; that when in an ordinary way such knowledge might have been conveyed from country to country, he should have sent an angel from kingdom to kingdom, and from nation to nation, to carry them bibles. It might have been as well expected, that, in Christian countries, where the bible is come, but a great many persons being illiterate, and can make no use of it, an angel should be sent from house to house to teach their children to read."

But as the charm of the ornament round the neck of the magistrate, or noble, lies not in any particular link, but in the whole, as a golden chain, so this work commends itself as a course of divinity, to all who aim at being well-informed Christians; and especially to those whose duty it is to be thorough Christian divines. We should, indeed, think little of that minister, who, having read them when young, had not perused them many times before he was seventy. For as even the most stirring minds have their stagnant moments, those who are duly alarmed at such fits of mental fainting, should fly to such books as these, *pour faire penser*, as the French would say; just as we recur to *sal volatile* in an ordinary fainting fit.

The coming forth of this work to the light, after so long obscurity, is a felicity for our age, and a reproof to the generations that have passed between the writing and the publication. It serves also to show that they are themselves narrow reasoners, who accuse of narrow-mindedness the Non-Conformists, because they shut themselves up in a conventicle, when they might have blazed in a cathedral. Their conforming antagonists taunted the Puritans with their sufferings, as if they who follow truth too closely at the heels, only get their teeth kicked out for their pains. But the high toned followers of truth, by producing in their Patmos such revelations as these, have enlarged and perpetuated their usefulness to an indefinite extent. Their pages kindle such a spirit in the heirs to their principles as shall fill the conventicle with interested and delighted auditors, when cathedrals are left with empty benches. Owen and Howe are yet but beginning to see the travel of their souls.

Had we not felt such a sense of obligation to Mr. Hunt for bringing out this treasure to the light as puts us into an unconquerable good humour with him, we



should have said something about the faults of the execution. At present, we can only make an apology by supposing, that there may have been difficulties in the manuscript, and that the printer was no classical scholar, and that corrections of the press, which distance may have made difficult, were, after being pointed out, suffered to pass unattended to, much to the chagrin of the editor.

It may be proper to say, in taking our leave, that these two volumes of unpublished manuscripts contain, beside the Lectures, fifty truly original Sermons of Howe, on the most important subjects. To those who possess the two folio volumes of Howe's works, and the separate posthumous pieces that afterwards came out, these volumes which we now commend to the public, will be most valuable, as they will complete the works of that great man. But as many may have the folios without the posthumous works, these are printed, together with the Lectures, by Mr. Hunt, making four thick octavos.

*A Catechism*; containing an Explanation of Words and Phrases generally employed in the Religious Instruction of the Young. Durham. F. Hunt. 4d.

We have seldom seen a catechism better adapted to answer the professed end of its publication than the one at present before us. We are convinced, with the pious author, that much of the ignorance that prevails among Gospel hearers, and much of the unprofitable hearing of the Word, are very much to be attributed to the ignorance that exists of terms and phrases which are made use of by public instructors. This little work, however, from the admirable simplicity in which the definitions of the terms are expressed, we think well-calculated to correct, in a great measure, the evil complained of. We have often seen books and catechisms professing to be written for the instruction of children, not at all adapted for that purpose; but the language of the catechism before us is so simple, and at the same time so correct, that the youngest pupil must understand whilst he reads. We dwell on its simplicity, and refer to it again and again, because we think it paramount to every requisite in a book intended for children. We cannot too strongly recommend this little book to the attention of parents and Sabbath School teachers. They will find it a most valuable help to catechetical instruction and Scripture explanation. We cannot leave the amiable author without expressing our thanks for

her little manual, and our earnest hope of again meeting her in the same department of literature.

*A Statement of Facts, with Correspondence relative to the late Measures of the Managers of the Congregation of Protestant Dissenters, assembling in Carter Lane, Doctors' Commons.* By John Hoppus, M.A., Holdsworth. 1s.

We now proceed, in the spirit we trust of Christian reviewers, to lay before our readers, according to promise, the leading facts of this very extraordinary case. When the doors of a place of worship are shut against an *elected* pastor, it naturally excites inquiry into the cause. That a Dissenting church has a right both to appoint and to dismiss its own teachers will be readily conceded by every enlightened Protestant Dissenter; but it is palpably evident, that, in the exercise of this right, the *ecclesiastical* character of a people may be distinctly exhibited. Both in their elections and dismissals, it will not unfrequently be seen what spirit they are of. This remark will pre-eminently apply to their dismissals. If the right of dismissal be viewed in relation to any foreign influence or control, it must be pronounced to be *absolute*; but if it be looked upon as the *moral and responsible* act of the parties exercising it, nothing can be more reasonable than to demand from them, that their conduct should be such as to entitle them to a verdict of approval from every just and impartial mind. As, in ordinary cases, no other punishment awaits the abuse of their influence but the frank expression of public opinion, it cannot be viewed as any real aggravance to subject either an upright or a delinquent party to this tribunal. Our notions of justice may be confused; but we have been accustomed to think, that when a minister has obtained the call of a people, he can only be *justly* dismissed on account of some alteration in sentiment or character, sufficient to account for an exercise of discipline so peculiarly painful. Now when the pamphlet before us was put into our hands, we set ourselves to discover the proof of some such alteration in the late minister of Carter-lane. Happily for Mr. Hoppus, in vain was our search. A dereliction of character is not once surmised in the whole correspondence; any thing like the shadow of an imputation is not so much as hinted at; and both the personal and epistolary communications seem to have been conducted in the most complimentary style imaginable. Equally fruitless was our attempt to detect in Mr. Hoppus

any real change in the essentials of his religious belief, or in the manner of conducting his pulpit exercises. It does not appear that even the managers of Carter-lane charge this upon him. All they seem to allege is, that in the latter part of his ministry he was accustomed to expatiate with more frequency on Trinitarian and Calvinistic doctrines than at the beginning of it. Mr. Hoppus however has proved, by an appeal to texts and places, that the sermons which procured him the call at Carter-lane, were preached by him in pulpits high in Evangelical reputation; and he has also shown, that a minority refused to sanction his settlement at Carter-lane, on account of the orthodox tone which at that time distinguished his ministry. Long extracts also are adduced from his early sermons at Carter-lane, to prove that he did not, from his first appearance in that place, shun "to declare the whole counsel of God;" the extracts speak for themselves, and as the preacher was then accustomed to read his discourses, they must be considered as fair evidence. It may be asked then, what could induce the managers of Carter-lane to desire, and ultimately to effect, the removal of Mr. Hoppus. We cannot pretend to judge motives; but we fancy that the symptoms of an evangelical triumph in a place so long verging on the confines of the Arian and Socinian heresies, proved to certain parties exceedingly distressing. Had Mr. Hoppus attracted to his ministry individuals of the right stamp, men of the old school, his orthodoxy might have been tolerated; for moderation seems to be the order of the day in Carter-lane. But the place was gradually filling with individuals drawn to it by the "preaching of the Cross," and there was great danger lest the sentiments of some of the managers should become extinct in the place, or only be perpetuated by themselves and families. Sabbath Schools and Prayer-meetings, and weekly night Lectures (all of which were proposed by Mr. Hoppus, but frustrated by the managers) were things unheard of and altogether unwelcome in Carter-lane; and it was finally resolved to dismiss a minister who had the tenacity thus to innovate upon ancient custom, and who could not suffer himself to violate his ordination vows, by preaching so as to please men. True, indeed, Mr. H. was asked in respectful terms to retire from the pulpit; but as no dereliction of any kind, on his part, had been made out, he deemed it his duty (and in so doing we highly commend his decision of character,) to make his removal from Carter-lane the sole act of those who,

but a short time before, had called him to take the oversight of them in the Lord. Had he quitted a post of so much apparent usefulness one moment sooner than he did, he would have been guilty of unworthy pusillanimity. The stand made by him has been one of principle. If he has fallen a victim, it has been in the cause of truth and justice; and he well deserves, and doubtless will receive, the ardent support and generous sympathy of all the friends of evangelical truth.

Having thus expressed ourselves with candour and freedom, it is but fair to add, that the personal conduct of the managers of Carter-lane towards Mr. Hoppus has been perfectly respectful. Indeed both parties have guarded, in a very exemplary manner, against all asperities unbecoming the Christian character. We advise the purchase of this very singular pamphlet.

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*The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature* By Joseph John Butler, LL.D. With an introductory Essay. By the Rev. Daniel Wilson, A.M. Vicar of Islington. 6s.

*Works of the Rev. John MacLaurin.* With an Introductory Essay, by the Rev. John Brown, Edinburgh. 6s. 6d.

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*Memoirs of the Rev. Thomas Haliburton.* With an introductory Essay. By the Rev. David Young, Perth. 4s.

*The Christian's Great Interest.* In Two Parts. By the Rev. William Guthrie, late Minister of the Gospel, Fenwick. With an introductory Essay, by Thomas Chalmers, D.D., Professor of Moral Philosophy in the University of St. Andrew's. 3s.

*The Mourner's Companion.* With an introductory Essay. By Robert Gordon, DD., Edinburgh. 4s. All the above published by Chalmers & Collins, Glasgow; and Whittaker, London.

It is impossible too highly to admire the



taste of the bookseller who sets himself, in good earnest, to the task of reprinting such works as the above, in a style so elegant, and at a rate so cheap. And although, with introductory essays from such influential quarters, they may wear something of the aspect of a monopoly in trade, it is one altogether which promises such advantage to the human race, that we are not only disposed to tolerate, but even to commend it. Of the original works themselves, we need say nothing. Their superior worth has long been established. They rank with the very first of uninspired compositions. The Introductory Essays are worthy of their celebrated authors, and vastly enhance the value of the works, already beyond price, to which they are prefixed. Though unequal in point of merit, they are all enlightened—all explanatory—all devotional—and, we may add—all elegant in the composition.

*A Pastoral Address to the Members of a Dissenting Church; suited to present times.* 8d. Westley.

We know not who is the author of this Address, but it bears internal marks of superior worth. We have been so struck with the instruction and advice it contains, that we could ardently wish to see it in the hands of every church member. It embodies many hints pre-eminently suited to the times.

*A Catechism on the principal Parables of the New Testament.* Intended for the Young. By W. F. Lloyd. 6d.

MR. LLOYD is one of the most successful writers to young people of the age; and this is one of his happiest efforts. We look on him, in connexion with his Sunday-school efforts, as a great benefactor to the human race.

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THIS is, for children, an entertaining, instructive, and improving little book; highly creditable to the talents of the amiable author.

*A Defence of some Important Doctrines of the Gospel; in Twenty-six Sermons; preached at the Lime Street Lecture.* By several eminent Ministers. Eighth edition. 10s. R. Baynes.

THIS is a cheap, well-executed edition of a work worth its weight in gold. We hope it will obtain a wide circulation.

## LITERARY NOTICES.

The Rev. Mr. Scales, of Leeds, is preparing a Memoir of the late James Scott, who was Tutor of the Academy for Dissenting Ministers at Heckmondwike, in Yorkshire, for nearly thirty years. Mr. S. would be thankful for communications on the subject from any of Mr. Scott's students or contemporaries.

*In the Press.*—1. Sermons, preached on several occasions, in the Island of Barbadoes. By W. J. Shrewsbury, late Wesleyan-Methodist Missionary in that Island. 8vo. 5s. 6d. boards.—2. My Uncle Timothy, By Mrs. Sherwood. 8vo. 2s.—3. Two Discourses, occasioned by Mr. Brougham's Inaugural Address at Glasgow.—4. A Religious Work, on the plan of the German Literary Almanacks.—5. "The Turkish Testament incapable of Defence," &c. in Answer to Professor Lee's Remarks on Dr. Henderson's Appeal. By the author of the "Appeal."

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## LONDON.

THE TIMES NEWSPAPER AND THE  
OBITUARIES OF THE MAGAZINE.

In this popular and highly independent journal, for August the 11th, we

find appended to a quotation from the  
"Christian Repository," the following  
amusing paragraph:—"We regret to see  
in the same volume a good deal of that  
pernicious jargon which we had thought  
was confined to the Obituary of the



*Evangelical Magazine.* If a taste should spread for a species of writing whose aure result is to terrify the imagination, and sap the principles of reason, it will be necessary that a new bedlam should be started with every new "Gospel Magazine."

We must, doubtless, believe that the Editor of the Times is a man of sound judgment; and yet we venture to suggest a doubt, whether the above specimen of his logic would support this conclusion. We have no personal knowledge whatever of that gentleman, but if he can show us any thing like the shadow of a connexion between the record of a Christian's death and the derangement of the human intellect, he will astonish the thinking part of his readers much more than he has ever yet done. It is very easy with a little ink and a great deal of malevolence against vital and experimental Christianity, to scribble such a passage as this; but if a fair tribunal is granted to them, the believers in regeneration, conversion, and justification by faith in the Redeemer's righteousness, and all their other antiquated accompaniments, may challenge the entire host of opposing writers to produce *one* instance in which insanity could be looked upon as the fair and legitimate result of yielding up the mind to the influence of these incomparable doctrines. It is an old trick of the enemies of a sincere and ardent piety, to endeavour to impose upon the unthinking mind the deception, that overmuch religion (or as it is ordinarily styled, *Methodism*) will drive the people mad. Nothing can be more absurd, nothing more disingenuous, nothing more obviously inconsistent with the philosophy of the human mind. It is *absurd*; for how can any individual possess too much religion, if it consists in the love of God and the keeping of his commandments? It is *disingenuous*; for it affects to appeal to experience and fact, when the contemptible declaration is made in the very teeth of both: And it is *unphilosophical* in the highest possible degree; for what shall soothe the anguished bosom, or preserve the calm that has been established, if it is not "the peace of God which passeth all understanding?" If during a series of years any extravagancies have appeared in the Obituaries of our Magazine, we are as ready to lament this circumstance as the Editor of the Times; but let not

our failings, whatever they may have been, be employed as a sort of vantage ground, from which to "scatter fire-brands, arrows, and death," upon all who would dare to say with the great Apostle of the gentiles, "I know in whom I have believed, and am persuaded that he will keep that which I have committed to his care." At all events, we claim of the Editor of the Times newspaper, that in future he will support his assertions by selections of the passages in our work to which he objects. This will have two advantages; we shall be better fitted to meet him in the field of honourable contest, and his readers at large will better know the sentiments which he entertains: under such circumstances, it is quite possible that the public may judge between us.

#### THE APOCRYPHAL CONTROVERSY.

ALTHOUGH we have hitherto observed silence on this great question, we have by no means possessed the feelings of indifferent parties. Any event which should threaten to disturb the exquisite tranquillity of the British and Foreign Bible Society, could not be contemplated by us but with sentiments of overwhelming regret. To see even a transient cloud hovering over this best of human Institutions, is sufficiently appalling to the heart; and we earnestly pray that the period may not be far distant when it shall utterly disappear, or discharge its contents only in blessings on the sacred cause. Could we for a moment imagine, that any remarks of ours would tend, in the slightest possible degree, to widen a breach, the existence of which we so deeply deplore, we should readily exercise that self-denial, which abstinence from the controversy might exact from us; but feeling as we do a large measure of tenderness and respect for all parties concerned, we are of opinion that such a line of conduct could serve no good purpose, whilst, at the same time, it might awaken just suspicions as to the integrity of our labours.

Most of our readers are aware that, for some time past, the Committee of the British and Foreign Bible Society has been sitting in solemn deliberation on the momentous question, "Whether or not it be right in itself, and consistent with the established rules of the Institution, to countenance the circulation of versions of the Holy Scriptures containing the Apocryphal books, in countries where the Bible would not be received in its simple and canonical form?" If, upon more mature inquiry, it shall appear that the Scriptures can actually be circulated on the Continent, without any Apocryphal admixture, a new question will then arise, the decision of which will be comparatively easy; at present, however, the Society's experience, as well as the recent correspondence of some of the most enlightened Christians on the Continent of Europe, seem to render it very doubtful whether the Bible would be received to any considerable extent, either by Protestants or Catholics, without the Apocrypha. The only question, then, fairly before the public at the present moment is simply this,—“What is the duty of the Bible Society, with reference to the Continent, when it appears that it must either aid the circulation of the Scriptures there, with Apocryphal additions, or abandon a field which hitherto has been cultivated with surprising tokens of success?” Now, the duty of the Society may be viewed either in a *constitutional* or in a *moral* light. Does there then exist any constitutional barrier in the way of the Society's

pursuing the course which it has to a large extent adopted? What has been that course? Why, in some instances, to furnish liberal grants of money to foreign Societies and individuals, leaving them to print the Bible in the form which the general usage, or ecclesiastical authority of their respective countries prescribed; and, in others, to print Bibles containing the Apocrypha, for Continental use. We have carefully looked at the rules of the Society, and we are compelled to express it as our opinion, that we see nothing whatever in them to justify such a vague application of its funds. The Bible, and nothing but the Bible, seems to be the language of the whole code; and the opinion of the Christian public appears decidedly to lean to this simple and unembarrassed interpretation of documents long before the world.

At the same time we know nothing that should hinder the British and Foreign Bible Society, as a voluntary institution, from *originating*, by consent of its members, any measure that may be deemed for the general good of mankind. It ought not to bind itself by ancient law or custom, at the expense of limiting its sphere of usefulness. We are great advocates for free discussion. Let the Apocryphal question be thrown open, in all its length and breadth. Let it be looked at as a great question in moral science. Let it be contemplated in all its possible bearings. Thus, and thus only is the Society likely to re-establish its wonted tranquillity. A feverish dread of discussion will but augment the jeopardy in which it now stands. At the present moment, those only are the real enemies of the Institution who deprecate inquiry, or adopt any rash line of procedure, rendering an impartial decision next to impossible. We dislike authoritative instruments, whether from Edinburgh or Cambridge; and, while we cordially agree with our respected friends north of the Tweed, in their detestation of the Apocrypha, we think their temporary secession from the Society by no means a proof either of practical wisdom or charity. Why did they not withhold their decision, and even their threat, till the question was more thoroughly canvassed, and until the public mind had been more thoroughly ascertained? On the other hand, it is perfectly obvious, that whatever interpretation may be put upon the existing rules of the Bible Society, it will be highly indiscreet in the Committee of that Institution to place itself in opposition to the public mind. If the *vox populi* shall ultimately say, in decisive terms, "You must not give the Apocrypha, nor in any way aid its distribution," but one duty will then remain to the executive body of the Institution, and that is—*sub-mission*; nor in such a case ought they to stake the peace of the Society upon the precarious majorities of an open and varying Committee.

Our opinion on this agitating topic will, very reasonably, be looked for by our numerous and respected friends; and, had our opinion reached its maturity, we could not object to the publication of it. The truth is, however, and we are not ashamed to own it, we are not without many difficulties in our own minds. If we say to the Committee of the Bible Society, "You must in no way aid or abet the circulation of the Apocrypha," then we are reminded of the fearful alternative which the most competent judges on the Continent anticipate, viz. that the river of the water of life, now flowing with astonishing rapidity over the face of the Continental nations, will be arrested in its majestic course, and that all the symptoms of a moral spring will, ere long, disappear. If, on the other hand, we say, "Give to Germany, and France, and Spain, and Italy, the Bible, though it may be in company with spurious, and even pernicious books, for 'the word of God is quick and powerful,' and will teach those who read it to separate between truth and error;" if we say thus much, we are not without apprehension that we should be recommending the Society "to do evil that good may come." With our present light we see but one of two courses open to the Society; either they must determine at once not allowing those copies of the Holy Scriptures which they furnish to be mixed with the Apocry-

phal writings, and, in this case, they must be content with the facilities, however limited, which at present exist for their circulation in this unadulterated form; or they must (provided the public will allow them) return to the resolution of the 9th April, by which, while they bind themselves not to print or circulate the Apocrypha, they, nevertheless, agree "to use their best endeavours to aid the circulation of the inspired volume in all foreign countries, by grants of the Canonical Books, in whole or in part, without interfering with the future distribution of the same, whether with or without the Apocryphal Books." To the latter course, we confess, we do not see any very formidable objection; in as far as we of this Protestant country, who know the Apocrypha to be a very corrupt instrument, will be thereby completely exonerated from the responsibility of giving it to the Continental nations. And how far the Most High may counteract its pernicious influence, as circulated by nations less enlightened than ourselves, it is not for us to determine. We know the Apocrypha to be uninspired, and, in many instances, to be absurd, contradictory, and lamentably false; we cannot, therefore, expect that a blessing will rest on our labours if we directly countenance its circulation. It is far otherwise with such a man as Leander Van Ess, who has not attained to our views of the document in question. The poison which he circulates, not knowing it to be such, may not be suffered to take effect; while the good seed of the kingdom which he so widely scatters, may bring forth fruit abundantly to the praise and glory of God.

Of the Bible Society we would say, "Peace be within thy walls, and prosperity within thy palaces; for our brethren and companions' sakes we will now say, peace be within thee; because of the house of the Lord our God we will seek thy good."

#### EPISCOPAL FLOATING CHAPEL.

On the 20th of June a public meeting was held, at which the Lord Mayor presided, for the purpose of establishing an Episcopal Floating Chapel. A prospectus of the Institution has been printed and widely circulated, in which the moral necessities of seamen are energetically depicted. Lord Melville, upon the part of His Majesty's Government, has most liberally promised the grant of as many vessels as may be required for the principal ports of the empire, including the expense of alteration and outfit necessary to accommodate them to purposes of congregational worship. Clergymen approved by the Bishops will, in cases of necessity, be remunerated for their labours by the Admiralty. It is proposed to afford to each chapel a Library and a Depository for the Scriptures, and for the Prayer-books and Homilies of the Church of England. We cordially wish well to this undertaking, and hope it will be conducted in the same Catholic spirit which has uniformly distinguished all the movements of the London Society for the same purpose.

#### ANECDOTE.

##### VALUE OF THE BIBLE.

(From Mr. Howe's Works.)

THE great John Howe, in his sermon on "the divine authority of the holy Scriptures," relates the following circumstance



as communicated to him by Dr. Thomas Goodwin.

"He (Dr. Goodwin) told me, he being in his youth a student at Cambridge, and having heard much of Mr. Rogers of Dedham, purposely took a journey to hear him preach on his lecture-day; a lecture so thronged and frequented, that to those who attended not early, there was no possibility of getting into that very large and spacious church. Mr. Rogers was at that time discussing the subject of the scriptures; and in that sermon he expostulated with the people about their neglect of the Bible. He personated God to the congregation, thus addressing them: 'I have trusted you so long with my Bible; you have slighted it; it lies in your houses covered with dust and cobwebs; you care not to look into it. Do you use my Bible so?—well, you shall have my Bible no longer.' He then took up the Bible from the cushion, and seemed as if he were going away with it, and carrying it from them; but immediately turned again, and personated the people to God, fell down on his knees, cried, and pleaded most earnestly, 'O Lord, whatever thou dost to us, take not thy Bible from us!—kill our children—burn our houses—destroy our goods—only spare us thy Bible—only take not away thy Bible.' Then he addressed the people as an answer from God. 'Say you so?—well, I will try you a little longer; here is my Bible for you. I will yet see how you will use it; whether you will love it more—whether you will value it more—whether you will observe it more—whether you will practice it more, and live more according to it.' By these actions, he put the congregation into so strange a posture, that the place was a BOCHIM, the people generally being deluged with their own tears. Dr. Goodwin himself, when he retired to take his horse again, was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so great was the impression upon him, on having been thus expostulated with for the neglect of the Bible."

## PROVINCIAL.

### ASSOCIATIONS, ETC.

#### *Cambridgeshire Sunday School Union.*

The Ninth Anniversary Meeting of this Society was held at the Rev. T. C. Edmond's Meeting-house, St. Andrews-st., Cambridge, on Wednesday, July 20th. R. Foster, jun. Esq., in the Chair. A very interesting report of the proceedings of the

past year was read by Mr. Gallyon, the Secretary; from which we learn that, since the last Annual Meeting, twelve new schools have been formed, and two others revived and assisted. The total number of schools now connected with the Society is 51; containing 4,160 scholars; and 480 teachers; being an increase since the formation of the Society of 39 schools, and 3,120 scholars; of which number 789 scholars and 114 teachers have been added to the aggregate since the last Anniversary. Grants in money and in books at the reduced prices, to the amount of 20l. 6s. have been voted to 20 schools; and more than 20,000 books and other publications have been issued from its depository during the year. Some interesting statements were given in the report as the result of Sunday School instruction in the schools connected with the Society, showing that these institutions are the means, in God's hand, of producing an increasing respect for the Sabbath, a more numerous attendance of the children and their families at public worship, the Holy Scriptures more revered and consulted, habits of swearing and lying reformed; and instances have not been wanting in which the principles and feelings of true religion, imbibed at the Sunday School, have supported children in the dark hours of sickness and of death, enabling them to bear with patience their weakness or their pain, and cheering their departing spirits with a hope full of immortality. In the evening the Rev. Dr. Harris preached an eloquent and impressive sermon suitable to the occasion, from Mark x. 13—16, and the collection at the doors amounted to nearly 20l.

On Thursday the 21st of April, the Hants Association held their Half-yearly Meeting at Basingstoke, when Mr. Eastman preached in the morning on the given subject, "The connexion between benevolent and active exertions in the cause of religion and spiritual prosperity, both as it respects Christians in their individual and collective capacities," from Proverbs, ix. 25. In the evening of the same day, Dr. Bogue preached from Psalm cxviii. 25, and Mr. Binney on the preceding evening from Matt. viii. 11. The next meeting of the Association is to be held at Lymington, on Wednesday, the 21st of September, when Mr. Ayliffe is expected to preach on "The importance of being prepared for the eternal state."

The Independent Benevolent Society, for Gloucestershire, will hold its Annual Meeting in the Chapels at Castle Green, and Bridge-street, Bristol, on the 25th October next. There will be an open Committee on the preceding evening, at the Vestry in

Castle Green Chapel, at 6 o'clock. The Association to promote the preaching of the Gospel in the county, will be held at the same time and place.

ORDINATIONS.

June 8. The Rev. C. R. Muston, A.M., late student in the academy at Wymondley, was ordained over the church assembling in the pew meeting, Bedford, formerly under the pastoral care of the Rev. J. Anthony. The Rev. Mr. Holloway, of Cotton-End, commenced the service with prayer and reading the scriptures; the Rev. J. Hoppus, A.M., of Carter-lane chapel, London, explained the nature of a Christian church. The usual questions were asked by the Rev. Mr. Chaplin, of Bishop Stortford, Herts, who afterwards proceeded to offer up the ordination-prayer; the Rev. T. Morell, Theological Tutor at Wymondley, delivered the charge, from 2 Tim. ii. 15; the Rev. Mr. Simmonds, A.M., of Olney, addressed the people from Rom. xv. 30; and the Rev. Mr. Hemming, A.M., of Kimbolton, concluded with prayer. In the evening of the same day, an impressive sermon was preached by the Rev. Mr. Hull, Classical Tutor at Wymondley Academy, from Matthew xxvii. 42.

June 8. Rev. John Philip was placed over the Independent Dissenters of Welton and Corby, in the county of Northamptonshire. Rev. Mr. Pickering, of Brigstock, introduced the service by reading a suitable portion of scripture and prayer; the Rev. Mr. Notcutt, of Welbarston, delivered the introductory discourse, and asked the usual questions; the Rev. Mr. Chater, of Kibworth, offered up the ordination-prayer; the Rev. Mr. Scott, of Rowell, gave the charge, from Jer. xxiii. 22; the Rev. Mr. Green, of Uppingham, preached to the people, from Deut. i. 38; the Rev. Mr. Toller, of Kettering, preached in the evening, from Acts ii. 42. The services were numerous attended, and peculiarly interesting and impressive.

[For the want of sufficient space, we are under the necessity of inserting the following briefly.]

Feb. 15. The Rev. Mr. Wildey was ordained over the Independent Church at Box-lane, Herts; when the Rev. Messrs. Gun, Stoddart, Hobbs, and Davies, took part in the important services.—April 21. The Rev. E. Paltridge was ordained at South Petherton, Somerset; when the Rev. Messrs. Hine, Golding, Winton, Gardener, Luke, Richards, Allen, Cuff, Jukes, and Crop, united in conducting the solemnities of the day.—April 26. The

Rev. W. Billing was ordained over the Christian Church, at Portscatha; the Rev. Messrs. Burchell, Muscutt, Moore, Wildbore, and Hart, engaged in the different services.—On the same day, the Rev. W. Brewis, from Rotherham Academy, was ordained Pastor of the Independent Church, Lane-end, Staffordshire; the Rev. Messrs. Conder, Sleigh, Richards, Bennett, (Theological Tutor of Rotherham Academy,) Tallis, Cannock, and Newland, took part in the solemnities. The church and congregation, though in their infancy, are in a promising condition. May 17. The Rev. J. Rees, from Newtown Academy, was ordained at Sarney, Montgomeryshire; the services were conducted, with much interest, by the Rev. Messrs. Griffiths, Davies, Pearce, Ryan, Williams, Davies, (of Llanfair,) Jones, Morris, and Dr. Stewart, of Liverpool.—June 14. The Rev. Mr. Richards, from Axminster Academy, was set apart to the pastoral office at Milborne Port, Somersetshire; the Rev. Messrs. Simper, Trowbridge, Caston, Lewis, and Jukes, presided on the occasion.—June 28. The Rev. J. E. Richards, late of Mevagissey, Cornwall, was set apart to the pastoral office, at Wands-worth; the Rev. Messrs. Wilkes, Washbourne, Collison, Jackson, Henry, Varty, and Pawling, engaged in the respective services. In the evening of the same day, a Meeting of the Auxiliary Missionary Society was held, when Mr. Wilkes presided, and a liberal collection was made.—July 7. The Rev. H. L. Adams, from Hoxton Academy, was ordained Pastor at Burnham Westgate, Norfolk; when the Rev. Dr. Harris, and the Rev. Messrs. Innes, Hickman, Hooper, Creak, Tennant, Drane, Robinson, Hall, Wilson, Alexander, Tippetts, Brown, and Atkins, united in the devotional and other exercises.—July 13. The Rev. T. Gibson, from Hackney Academy, was set apart to the pastoral office, at Chelwood, near Bristol; the Rev. Messrs. Woodbridge, Leach, Lewis, Thorpe, Collison, Leifchild, and Lacy, engaged in the different services, which proved exceedingly impressive and interesting.—July 20. The Rev. J. Harris, from Carmarthen College, was ordained at Mold; the Rev. Messrs. James, Jones (of Moeffre), Jones (of Holywell), Roberts (of Denbigh), Roberts, (of Lanbryn-mair), Peter, Williams, Pearce, Thorpe (of Chester), Cadwaladar, Bote, Hughes, Overs, and Griffiths, took part in the delightful services.—June 11, 1824. Rev. T. Sturges was ordained to the pastoral office, at Watchet, Somerset; when the Rev. Messrs. Clarke, Tyso, and Viney, took part in the services.—July 13. The



Rev. John Jefferson, of Kendall, was ordained at Andover; the Rev. Messrs. Eisdell, Adkins, Griffin, Reynolds, Bishop, and Priestly, united in the solemn and delightful services.

#### CHAPELS OPENED.

*Union-street Chapel, Brighton.*—This place of worship, which has been shut up for four months for enlargement, was re-opened on Wednesday, August 10th, 1825. The Rev. W. Jay, and the Rev. Dr. Collyer preached on the occasion. The Rev. Dr. Harris and the Rev. Messrs. Turnbull, Sherman, Winchester, Redford, Edwards, Davis, (of Lindfield,) Parker, (Baptist,) of Brighton, and Goulty, engaged in the devotional services. The congregations were very numerous, and the collections amounted (with some subsequent additions,) to 100%. The construction of the chapel is unique, but commodious and neatly elegant, and is peculiarly adapted for speaking and hearing. The expense of the enlargement has been about 1200*l.* of which 750*l.* has been already contributed. The surplus income, beyond a very limited salary, is voluntarily given up by the minister to meet the deficiency.

This will afford to visitors to Brighton an additional and delicate opportunity of rendering to the minister some acknowledgment for their spiritual privileges in a place where they are peculiarly important to themselves and families. By the present enlargement, accommodation in the body of the chapel is reserved for upwards of 100 visitors, and in the gallery for 300 poor. The dimensions of the place are 46 feet by 64, and by its circular form, it will seat nearly 1000 persons.

*Hyde-lane Chapel, Cheshire,* having been entirely rebuilt and considerably enlarged, was opened for the worship of God the 15th of May, 1825; when two sermons were preached by the Rev. R. S. McAll, of Macclesfield, from 2 Cor. v. 20. The collections amounted to upwards of 50*l.* The chapel is well attended, and the prospects are encouraging. A church was formed here, on congregational principles, on the 19th May, 1822, by Messrs. Bennett, of Hatherlaw, and Sutcliffe, of Ashton-under-Lyne, since which time there has been a gradual accession of Members.

March 17th, 1824, a new chapel was opened at Watchet, Somerset; Messrs. Crisp, Winter, Spragne, Cherry, Gabriel, Elliott, Buck, Carey, and Sturges, minister at the place, engaged in the devotional and other exercises. The erection of this place of worship is, in many respects, to those who are acquainted with it, an illus-

tration of the providence of God. The increased number of attendants, and the increasing population of the place and neighbourhood, rendered it necessary to enlarge or rebuild,—the former the decayed state of the walls and roof forbade. It was therefore determined to rebuild, and to convert a part of the old premises into a Sunday School-room.

The Rev. John Fernie's Chapel, Brewood, Staffordshire, was re-opened after a considerable enlargement, July 17th, when two sermons were preached by the Rev. Matthew Wilks, of London.

On Wednesday and Thursday, Nov. 3 and 4, Ebenezer Chapel, near Pontypool, Monmouthshire, was re-opened for divine worship. The following ministers were engaged on the occasion. E. Davis of Hanover, G. Hughes of Whitecross, D. Lewis of Aber, A. Griffiths of Altwen, R. Morris of Tredgar, D. Davis of Newinn, D. Thomas of Nebo, D. Stephens of Nantyglo, D. Jones of Lanharan, R. Jones of Cumar, D. Jones of Guinfe, and R. Davis of Newport, together with several others. The place was crowded, and evident proofs of God's presence among us. This church was founded nearly a century ago, by the exertions of the late eminently pious Edmund Jones, who laboured in it for seventy years, and was succeeded by the Rev. E. Jones, who has laboured for almost thirty years; during which time great numbers have been added to both the church and congregation; so that it became far too small.

March 15. A new Independent Chapel was opened in the parish of Llechylched, in the Isle of Anglesea. On the preceding evening, divine service was introduced by the Rev. O. Thomas of Carrog, and sermons were delivered by the Rev. D. Griffith of Bethel, and the Rev. A. Jones of Bangor, from Gal. vi. 16. and Ps. lxxvi. 1, 2. The following morning, the Rev. D. James of Rhosymeirch, commenced, and the Rev. W. Griffith of Holyhead, and the Rev. Griffith of Talsam, preached from Matt. xvi. 18, and 2 Pet. i. 4. In the afternoon, the Rev. J. Evans of Beaumans, prayed; and the Rev. Ll. Samuel of Bethesda, and the Rev. W. Jones of Carnarvon, preached from Eph. i. 7, and Phil. iii. 11. In the evening, Mr. R. Jones of Holyhead, introduced; and the Rev. O. Jones of Llanerchymedd, and the Rev. O. Thomas, preached. This place of worship was erected for the church and congregation under the pastoral care of the Rev. R. Roberts, assembling for many years at Ceirchiog, in the same vicinity. The old chapel being dangerously dilapidated, made the present building highly neces-

sary, and it is hoped, that the God whose tabernacle is in Salem, and whose dwelling-place is in Zion, shall be glorified thereby.

May 30. The foundation of an Independent Chapel (the dimensions of which are to be 36 feet by 45) was laid at Bawtry, Yorkshire. An address, founded on Nehemiah ii. 20, "The God of heaven he will prosper us; therefore we his servants will arise and build," was delivered on the spot by the Rev. Samuel Nichols, minister of the Independent congregations of Bawtry and of Ranskill, Notts.

June 9. A new Chapel was opened for divine worship at Hockliffe, Bedfordshire, 40 feet by 30, with a school-room, when the Rev. G. Clayton preached in the morning, from John ii. 17; the Rev. T. P. Bull, of Newport Pagnell, in the afternoon, from Psalm lxxiv. 10; and the Rev. W. Anderson, of Dunstable, in the evening, from John iii. 30. The devotional services were conducted by Messrs. Castledon, Adey, Gunn, Crudge, Gilbert, Skeene and Hitchin. The attendance was good, and the collections amounted to 27*l.* 15*s.* 6*d.*

### IRELAND.

A Meeting, it appears, of the Carlow Auxiliary Bible Society was held in that town, on Wednesday the 28th July. The Roman Catholic priests of the neighbourhood, at first manifested a disposition to interfere, but their hearts failed them, and they, soon after, published in the Carlow newspaper, an article accounting for their absence, on the very *charitable* ground, (amazing change,) that they were unwilling to exasperate in a higher degree, the *odium theologicum*, which had already been too much excited. Has real charity or past failure led to this decision? Be this as it may, our readers will learn with high satisfaction, that the *sale* of Bibles and Testaments has been five-fold more since the stormy discussions of last year. Nor will the vituperative resolutions adopted by the Catholics at a late meeting in the above town, against the free circulation of the Scriptures, impede the work of illumination which is now advancing in the sister island with almost inconceivable rapidity.

### FOREIGN.

#### BERLIN.

An article in the *Frankfort Journal*, dated Berlin, May 24, states that the two Chinese, who are at Halle, had asked the King's permission to be instructed in the Christian religion.

After having received, for ten months, instruction from the Rev. M. Trenmann, they were baptised with great solemnity on Ascension-day, before a numerous assembly of the clergy and civil authorities, and on the Sunday following received the Sacrament in St. George's Church. His Majesty the King was pleased to be sponsor to Osseng, the eldest, and his Royal Highness Prince William, his Majesty's brother, to Abo, the younger of the two.

#### MISSIONARY SEMINARY AT BERLIN.

The Rev. and celebrated Mr. Jaenicke of that city writes, through his assistant, the Rev. J. W. Ruckert, in the following terms:—"There continue to be 12 dear brethren in our seminary at Berlin, ready to go forth to the work of their Lord. In literary education they are advanced further than any of the former students, and in piety they yield to none of their predecessors. If the Lord should incline to us the hearts of one of the Missionary Societies in England to promote some of our dear young brethren to the harvest amongst the heathen, we confidently trust that the believers in Germany would be willing for still greater offerings, and that in future Missionary Societies in Britain will not have to complain of the want of agents, nor those in Germany be able to excuse themselves by the want of opportunity to take part in the most sacred of causes. "Jehovah is our light and our salvation, whom shall we fear? Jehovah is our strength, of whom shall we be afraid?" When the true worshippers of the Lord Jesus stand manfully in faith and love, hope must become certainty; and the time cannot be far distant when all shall know, that Jesus is Lord, to the glory of God the Father."

J. W. RUCKERT, A.M.

Elberfeld, April 11th.

N. B. The above intelligence is deserving the attention of Missionary Societies in general.

#### TOLERATION IN CHILI.

A letter from a gentleman in Santango, dated Jan. 10th, says, "The Congress of Chili has been in Session about six weeks in this capital. I am assured, from good authority, that before they adjourn, an act will be passed, granting a complete religious toleration. Such a measure would certainly form a glorious climax to their proceedings."

#### HATFIELD ANNIVERSARY.

On Thursday, 15th inst., two Sermons will be preached to commemorate the opening of the Chapel at Hatfield, Herts; the Rev. George Clayton, of London, is engaged as one of the preachers.



# MISSIONARY CHRONICLE

FOR SEPTEMBER 1825.

## LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London

### ACCOUNT OF KEOPUOLANI, QUEEN-DOWAGER OF THE SANDWICH ISLANDS, AND FIRST BAPTIZED HAWAIIAN CONVERT.

[Abstracted from *Memoirs of the Queen*, just published, by order of the Directors.]

*Some account of the death of the Queen Dowager, Keopuolani, Mother of Riho-Riho, otherwise called Tamehameha the II<sup>d</sup>, late King of the Sandwich Islands.*

KEOPUOLANI was very honourably descended from a family of chiefs who had long governed the island of Hawaii, (or Owhyhee,) and other islands.

When the American Missionaries first arrived, in April 1820, the chiefs were consulted about the propriety of permitting them to establish themselves in this land, and some doubted; but the Queen-mother, without hesitation, approved of their settlement; yet she did not devote herself to Christian instruction till about two years after that time.

*Her Illness in 1822—Tana, the Tahitian, appointed her Christian Teacher.*

In August 1822, she was taken ill, and went to Waititi, in Oahu, where, in her retirement, she began to think more seriously about a future state. During this sickness the missionaries paid her several visits by her particular request; and on the Sabbath she usually attended their ministry in a temporary building. In Feb. 1823, she and her husband desired that a teacher might reside with them, and TANA, one of the native teachers, who accompanied Mr. Ellis from Huahine, was chosen for that purpose, and abode near her residence till her death. He proved a faithful teacher, and it is believed that his instructions were blessed to her establishment in the Christian faith.

*Her decision in religion.*

From Anna,\* several circumstances have been collected which deserve notice. One morning, when confined by illness to her

couch, many of the chiefs and people being about her, she said, "I wish you all either to retire or to be silent, for I desire to pray to Jesus Christ, and I must have no interruption." The chiefs immediately began to laugh at her request, and seemed unwilling to comply with it. But she reproved them, and told them that they still retained their "dark hearts," and insisted upon her request being complied with, which was at length done, and she enjoyed a season of prayer.

At another time, a high chief, who had been her intimate friend, visited her, and said, "Let us drink rum together as we formerly did; we have had enough of this new Word; let us cast it away and regard it no more." But she replied, "I will never adopt that wicked custom; I am afraid of the everlasting fire." She then turned to Tana, and said, "My heart is much afraid that I shall never become a Christian." He replied, "Why, what is in the way?" She said, "I think I am likely to die soon." He added, "Do you not love God?" She answered, "O yes, I love, I love him, very much." Tana then proceeded to give her such instruction as seemed suitable to her case; at the close of which she said, "Your Word I know, is true; it is a good Word; and now I have found a Saviour, and a good king, Jesus Christ."

At another time, when she was so ill that it was apprehended she would very shortly expire, she sent for Tana to come and pray with her. He came, but the house was full of people and chiefs who stopped him at the door, and would not suffer him to enter. They then told Keopuolani that it would not be proper to admit him, for he was a bad man and would tell her many lies. She answered, "My teacher is not a bad man, he tells me no lies; let him come in, for I greatly desire to see him." They replied, "The house is full; there is no

\* A Tahitian Teacher.

room." She said, "Then you must make room." They said, "What do you want of this Tahitian?" She answered, "He is my good Christian teacher, and now, while I am sick, I desire he may come and speak to me, and pray with me." They said again, "The house is full, he cannot come in." She replied, "Why do you say there is no room? there is room enough. I have done praying to my old gods, to stones and to wood; and my desire now is, that while I live here, my Christian teacher should come and pray with me to Jesus Christ."

Much conversation followed, during which some of the people, encouraged by a few of the chiefs, threatened Taau's life. But he still remained at the door, with the gospels in his hand. At length she cried out, "Taau, come into the house and pray with me." Some of the chiefs still opposed, but the king, her son, approached, saying, "Let him come in; and let all the chiefs and people be perfectly quiet, while the good teacher of my mother prays to Jehovah."

*Her recovery—she repudiates one of her husbands, from a sense of Christian obligation.*

After this, when nearly recovered from her illness, she inquired of her teacher what she must do, as she had two husbands; and understanding that it was unlawful to retain both, she sent for one of them and dismissed him, saying, "I have renounced our old religion—the religion of wooden gods. I have embraced the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey."

*Her solicitude that others should receive religious instruction.*

From this time she manifested a strong desire that her people should attend to religious instruction, and when, on one occasion, a sermon was about to be preached in her house, and most of her attendants continued out of doors, she said, "Some people have ears, and some have not—all those who have ears are desired to come in, those who have no ears may stay out."

*Her kindness to the Missionaries, and desire that some of them should reside near her.*

When she was informed, that a reinforcement of missionaries had arrived from America, she desired to see them, and, being at that time ill on her bed, she raised her head a little from her pillow, and cordially welcomed them to the islands. Those who witnessed this scene, will never forget the mild and beautiful

expression of her countenance on that occasion.

Having resolved to fix her permanent residence at Lahaina, in her native island, Maui, she requested that missionaries might be established there. This request was gladly complied with, and Messrs. Richards and Stewart settled there, and became her instructors until her decease, which took place about 15 weeks after her removal to that place.

When on their way to this island, she told the missionaries that she would be their *mother*; and indeed she acted towards them in a truly maternal manner. She desired them immediately to enter upon the work of instruction, and said, "It is very proper that my sons (meaning the Missionaries) may be with me every morning and evening at prayers." They attended accordingly, and usually gave an address; after which, Taau and the interpreter prayed. A hymn in their own tongue was also sung.

She spent a considerable portion of every day in learning to read, not only when her teachers were present, but for hours after they withdrew; and, considering her age, and numerous engagements, she made a respectable proficiency. She seemed also as diligent in searching for divine truth, as in learning to read, and omitted no favourable opportunity of making inquiries for better information on religious subjects.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the way to heaven. She also made interesting inquiries respecting the guilt of her ancestors, and, on one occasion, closed the conversation by saying, "The great guilt is ours, who know the good way, and do not walk in it."\*

*Her steadfast adherence to her Christian Profession.*

Powerful efforts were made by some of the chiefs to turn her away from the faith, but she resisted them all with singular fortitude; and this opposition only gave occasion for the discovery of the firmness of her principles, and the strength of her attachment to the Christian cause. When one of the Chiefs said, "You study too much; you are an old woman, and should study but little," she replied, "I am, in-

\* On one occasion, in conversation with the missionaries, she said, "What a pity it is you did not come in the days of our childhood, that we all might have learned the true way." This sentence should never be forgotten.



deed, an old woman, and shall soon die; I must therefore learn fast, or I shall die before I have obtained the good which I seek."

On one occasion several of the chiefs combined their endeavours to induce her to relinquish her religion. They told her they had discovered that part of what the Missionaries told them was true; and they admitted it was good to learn reading and writing; but as to praying, preaching, and keeping the Sabbath, it was of no use. They told her that they had been informed how it was in India; there (said they) the people can read and write very well, and they have so much property, that all the people in England and America go there after it; but still the natives keep to their gods of wood and stone, as they always did. Now our advice is, that we attend closely to reading and writing, but give up preaching and praying, for these will never make us any richer.

Before she gave any answer, she sent for Tana for information respecting India, and then replied: "The people of India are still heathens; they are still in darkness of heart, as we formerly were. If you wish to keep your dark hearts, and be heathens, and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die, go to Satan, and the world of misery, but trouble me no longer."

#### *Her illness, baptism, and death.*

Sometime after this, she was taken seriously ill, when, in an interview with a chief, she said, "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and I love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him, to be his. When I die, let none of the evil customs of this country be practised at my death.\* Let not my body be disturbed. Let not my bones be separated, and the flesh taken off, as in the days of dark hearts, but let my body be put into a coffin.† Let the teachers attend and speak to the people at my interment. Let me be buried in the ground after the manner of Christ's people."

\* The customs alluded to were wicked and detestable beyond expression—brutal and diabolical.

† The bones of great chiefs used to be preserved as sacred relics, and almost worshipped. It was intended to honour the memory of Captain Cook, that his bones were thus preserved at Owhyhee.

A few days before her death, she said to her husband, "See that you take good care of my two children; see that they are instructed, that they may learn to love God and Jesus Christ. I think much of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand." In the same interview she expressed her earnest desire to be baptized.

Soon after this interview she called for the king, her son, and her two other children, and all the chiefs, whom she addressed thus:

"I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge." She then turned to the king, and said, "I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path; keep the Sabbath; serve God; love him and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven."

She then turned to the chiefs, and said, "Watch over the king, my son, and over my two younger children. See that they are brought up in the right way. Protect the missionaries, and cease not to keep the commandments of God."

In the morning of the day on which she died, her two teachers, Tana and Auna, pressed through the crowd of chiefs who opposed their entrance, to her bedside. Auna said, "How do you feel, now you are about to leave the world?" She answered, "I remember what my teachers told me. I pray much to Jesus Christ to be with me and take me to himself. I am now about to leave my children, my people and my teachers. But it is not dark now; it would have been had I died before these good times. You must pray for me; and all the missionaries must pray for me. I love you; I love them, and I think I love Jesus Christ, and I trust he will receive me."

Just at this time some of the ordained missionaries arrived from a distance, and she was baptized by Mr. Ellis, in the name of the Father, Son, and Holy Spirit. The season was too solemn, the scene too overwhelming to be described. The highest chief in the Sandwich Islands the first fruits of the Christian Mission there, in presence of the king, his queens, and all the chiefs, in her dying moments thus sealed her faith in the Christian Religion. In about an hour after, she fell asleep in

Jesus. Sept. 16, 1823. She was in her 46th year.

*Letter of Rev. W. Ellis, dated Dorchester, United States, 8 July, 1825; addressed to the Secretary.*

Dorchester, July 8, 1825.

Dear Sir,—AFTER an unexpected detention of nearly four months, I am happy to inform you that we are at length favoured with a prospect of speedily embarking for our native country.

My own health is improved, our dear children are all well, and though Mrs. Ellis is by no means convalescent, she is, through mercy, so far recovered as to justify, in the opinion of the physician, whose aid it has been her privilege to enjoy, our undertaking the voyage.

As there is no vessel about to sail for London from the port of Boston, we are under the necessity of proceeding to New York, and shall probably leave this place in two or three days on our way thither; where, God willing, we purpose to embark on the 20th of the present month, and hope to reach England some time in the latter end of August.

You will be glad to hear that God appears to be reviving his work in this section of the United States, enlarging and building up his church. Benevolent feelings are rapidly extending through the community at large, and proportionate exertions are every where making. Bible Societies, Foreign and Domestic Missionary Societies, Tract and Education Societies, receive a noble support, and advance with increasing vigour. Colleges and seminaries of learning are multiplying, and appear to enjoy the smile of heaven.

In the different parts of America which I have visited, it has been highly gratifying to me to observe, in various classes, particularly in religious society, such a friendly feeling towards England, and such a desire to co-operate with all associations of good men there, in meliorating the condition of the wretched, spreading the gospel, and promoting righteousness, peace and happiness among all the families of mankind.

I cannot close this hasty communication without expressing to you the gratitude I feel for the kind and hospitable treatment we have uniformly received in America. The fervent prayers, the affectionate sympathy, the tender solicitude and unremitting attention of many dear friends, whom the Lord hath raised up for us here, have alleviated, in no small degree, Mrs. Ellis's protracted sufferings, and have contributed to her comfort under the dis-

appointment we felt in being so long detained from our endeared relatives and friends in London. It is impossible for me to name half of those who have distinguished themselves by their disinterested kindness. But I cannot omit to mention the officers and Committee of the American Board of Commissioners for Foreign Missions; many of the ministers in Boston and the vicinity; Dr. J. C. Warren, whose valuable professional attentions have been constantly and gratuitously rendered; Henry Homes, Esq., John Tappan, Esq. Mrs. McLean, J. W. Jenkins, Esq. Deacon M'Lure, and the Hon. Samuel Hubbard. In the pious and amiable family of the latter, we have been domesticated for the last three weeks at his country house, which is situated about five miles from Boston.\* Our Saviour declared, that a cup of cold water given to a disciple should not be unrewarded; I trust he will recompense these kind friends a hundred fold.† Hoping, by the blessing of God, to see you soon,

I remain, Dear Sir,

Yours sincerely in Christ.

(Signed) W. ELLIS.

[We are happy to announce the safe arrival of Mr. and Mrs. Ellis. They embarked in the *Hudson* (new York Packet, to London) Captain Champlin, on the 20th of July, and arrived in town on the 18th of August. The health of Mrs. Ellis has been somewhat improved by the voyage.]

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*Extracts of a Letter from the Deputation, dated Sydney, 12th of November.*

(Concluded from p. 348.)

*Arrival at Sydney, New South Wales.—Kind reception from the Members of Government, Ministers, &c.*

ON our arrival here, we embraced the first opportunity of proceeding to Parramatta, and paying our respects to the Rev. Mr. Marsden. He and his family received us with the most marked friend-

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\* Until they removed to the country-house of Mr. Hubbard, Mr. and Mrs. Ellis had been comfortably accommodated in the house of Jeremiah Evart, Esq. Corresponding Secretary to the American Board for Foreign Missions.

† In a preceding letter, dated 16th May, 1825, Mr. Ellis says "Mrs. Ellis receives from the kind Christian friends in Boston, every attention, and alleviation of her painful situation, which Christian sympathy, humane benevolence, and skilful medical aid can bestow."



ship and attention. We delivered to him the communications which we had in charge from the Society, and we continue to receive from him every affectionate and friendly attention. Mr. Marsden accompanied us to the Governor's house, and introduced us to his Excellency Sir T. Brisbane, to whom we delivered our letter of introduction from the Society. His Excellency received us with all that kindness and urbanity of manners which characterize him, and appeared deeply interested in our voyage, and the accounts which we gave him of the change which had taken place in the islands. We have had the honour of dining with him twice since, and have received the most marked and obliging attentions from him ever since. He enters with lively concern into the affairs of the mission in the South Seas, and kindly offers to do any thing he can to promote its welfare. The Chief Judge, the Attorney, and Solicitor-General, the Sheriff, and all the principal officers of the government have also showed us marked attentions; while the Rev. Messrs. Cowper and Hill, the two pious and worthy clergymen in Sydney, the Rev. Messrs. Erskine, Leigh, Hutchinson, and the other excellent Wesleyan ministers here, show us every possible kindness. Indeed the most lively interest through the colony appears to manifest itself towards us and the work in which we are engaged, and we are not without strong reasons for hoping that our visit to this country has been already productive of much good, and will be the means of still more.

#### *Description of Sydney and adjacent country.*

Every thing in this colony very far surpasses our expectations. The town of Sydney, which is the capital, is large and handsome, and in a state of the most rapid improvement, and contains a population of about 13,000 souls. Here are two churches with tolerable congregations, and two Wesleyan chapels; also, in building, a chapel for a Scottish ministry, and a Roman-Catholic chapel. The different Protestant congregations in this town however, do not amount to more than a thousand hearers; but it affords us great delight to find, that in every place the gospel is preached with great clearness and fidelity, and we hope they are not a few who have tasted that the Lord is gracious. The Wesleyan ministers have kindly opened their pulpits to Mr. Tyerman, who has preached for them once every Lord's Day since our arrival to large congregations. Here are also Sun-

day Schools for children connected with all the different congregations, which are well attended—likewise a Bible and Tract Society; and a Wesleyan Missionary Society, whose cause we have had the pleasure of advocating at an Anniversary Meeting since our arrival. In this colony and in Van Dieman's land, there are not fewer than nine clergymen in the established church, who are pious men and preach the gospel, besides one Scottish minister, and eight of the Wesleyan denomination, labouring among a population of about 40,000 souls. Though the mass of the population presents the most unfavourable aspect, yet we hope that much good is going on, while it greatly rejoices us to perceive that the best understanding exists among the ministers and professors of religion in the different denominations. The best order is seen in the town of Sydney, where we have lodgings; and great outward respect is paid to the Lord's Day—not more order and outward decency is seen in any town in England. It is our happiness to have been introduced into all the best society in the colony; and though not very extensive, yet a more intelligent, kind, and friendly society, and many of them truly pious, we could not desire. The aspect of the country, so far as we have seen, is also far beyond our expectations. Much of it is in a state of good cultivation, and well enclosed, while roads, not exceeded by the best in England, run in various directions far into the interior. This colony is, we doubt not, destined by Divine Providence to be a great nation, and is in very flourishing circumstances. An expedition lately sailed from hence to establish another settlement on the north-west coast of this vast island, which will, we hope, prepare the way for the gospel among the many islands in those remote parts.

#### *Affecting State of the Aborigines—Warm Interest excited in the Colony in their favour.*

On our reaching this Colony, we were much affected with the wretchedness and degradation of the Aborigines of this country. On inquiry, we were informed that little had hitherto been attempted to ameliorate their condition. From the moment of our arrival, we seized every opportunity to excite a corresponding feeling in the minds of others; and we have now the happiness to see among all classes a more powerful feeling in their behalf than has ever been known, and all seem to be anxious to do something for them. His Excellency the Governor wrote to us,

to request our opinions as to the best means of improving their condition; and we wrote him our views, and strongly recommended, among other things, that an attempt should be made among some of the tribes which are the most stationary, by means of suitable Missionaries, to teach them, through the medium of their own language, the great truths of the gospel, as the most likely means of effecting both their conversion and their civilization. His Excellency signified his approbation of our sentiments, while the Attorney and the Solicitor General, and others high in office, as well as the ministers, and others of different denominations, concurred in our views, and all were anxious to make the attempt.

*Intended new Settlement at Moreton Bay—  
Mr. Threlkeld consents to go there as a  
Missionary to the Aborigines.*

What rendered the immediate attempt to do something the more necessary, was, the Governor had sent an expedition to Moreton Bay, a place north of Port Jackson, on the east coast of New Holland, in lat. 27 deg. with a view to the establishing a new settlement there; and this expedition returned, and brought information that the natives there are very numerous, and a finer race of people than those about Sydney: and, as the Settlement was to be immediately commenced, it seemed of the greatest importance, if possible, that a missionary should be sent at the same time, whose presence and influence might prevent those innumerable evils which usually occur between the natives and the settlers.—But where was the missionary?—It will be recollected that Mr. Threlkeld had come with us from the Islands here, on his way to England, in order to repair the loss which he had sustained by the death of Mrs. Threlkeld. Providentially he was led to a suitable young person here, to whom he is now married. He therefore had given up his voyage to England, and was going to return again to the Islands. Under these circumstances it occurred to us, that, if Mr. Threlkeld would direct his views to the Aborigines of this country, he would be a most suitable missionary, both from his talents and his experience in missionary work, to make the desired attempt. We proposed it to him, and it met his decided approbation, and he expressed his entire willingness to go any where that we might wish, so that he might be useful in the best of causes. We mentioned the subject to the Governor, who expressed himself as highly pleased with it, and kindly

offered to do any thing in his power to promote the object, and to contribute to the comfort of Mr. T. It met with the same approbation from the ministers and private Christians of the different denominations, and every thing in providence concurred to convince us that it was the will of God that Mr. T. should devote himself to this great work, and that without any injury to the cause in the South Seas. We cannot but see the hand of Providence in this matter, and entertain a hope that He has mercy in store for these the most abject of our fellow-creatures. Though this country is but thinly peopled by natives, in comparison with its vast extent, yet they are very numerous—not fewer, it is calculated, than *three millions*. We felt much delicacy in acting in this business, lest it should have been thought that we were obtruding upon the province of others; but as all the ministers, both of the Episcopalian and Wesleyan denominations had expressed a wish that we would join them, and furnish a missionary, we were entirely relieved from our fears, and felt no difficulty in the way of devoting our worthy friend and brother, Mr. Threlkeld, to this important work, which, we trust, will meet with the decided approbation of our brethren in the Direction, and be a fresh stimulus to additional exertion among the friends of Missions.\*

*Invaluable Services of the Rev. Mr.  
Marsden*

Of the Rev. Mr. Marsden, we feel ourselves gratified in speaking in the highest terms. It is to his zeal and perseverance, under circumstances the most gloomy and discouraging, that the continuance of the Tahitian Mission is to be attributed. He deserves the most cordial thanks of the Society for his indefatigable and continued attention to that Mission; but we are aware that its members will know how to appreciate his services, and therefore enlargement on our part is quite unnecessary.

*Conclusion.*

We are now waiting a suitable opportunity of proceeding to China. The present is an unsuitable period of the year; but should there be a ship about the middle of December, we hope we shall not be detained longer from discharging the duties which we owe to the regions

\* In subsequent letters received from the Colony, it appears that Mr. Threlkeld will not be stationed at Moreton Bay, but at a place called *Reid's Mistake*, situated on the sea-coast, about 40 miles from Sydney.



of India: We wish, if possible, to sail direct for Macoa, where we hope to meet Dr. Morrison, and then to visit Singapore, India, &c. Our continuance, here, however, is not time lost to the best of causes; we hope important effects will result from our visit to this Colony.

Present our cordial Christian love to all our worthy Brethren the Directors; and request for us a continued interest in their most fervent prayers. May you and they enjoy the constant presence of the great Head of the Church, and the Society continue to flourish as the rose. Adieu, dear and beloved friend and brother, praying that your health may be continued, and your life long spared to the church of God, and to that Society we rejoice to serve. We remain, your friends and brethren, with great esteem and affection, in the bonds of the Gospel,

(Signed) DANIEL TYERMAN.  
GEORGE BENNET.

## EAST INDIES.

### VIZAGAPATAM.

At this station eight Native Schools have been established, in which nearly 300 children are instructed in the principles of Christianity. The New Testament has been translated into Teloo-goo, and a version of the Old Testament, in the same language, is in progress. The former has been long in circulation among the natives, and its contents have been repeatedly explained to many of them. The brethren, however, deeply lament that they are unable to name a single Hindoo, who, as the fruit of their labours, has decidedly renounced his superstitions, and cordially embraced the Christian religion. This acknowledgment is creditable to the candour of the missionaries, and must tend to excite in their behalf a deeper interest among the members of the Society, especially when it is stated that their labours have been prosecuted under much bodily weakness and affliction, as well as in the face of very painful discouragements, arising from the apathy of the people. A perusal of the letter will, we doubt not, prove to the Christian reader a sufficient incitement to a compliance with the request of its concluding paragraph.

*Letter of Messrs. Gordon and Dawson, Missionaries at Vizagapatam, dated Jan. 5, 1825; addressed to the Secretary.*

Reverend and Dear Sir,—We enclose our annual account of the state of this Mission in answer to the Queries proposed by the Directors, by which you will perceive how we proceed, together with our prospects; and, by comparing them with those of last year, you will see nothing flattering, but you have a simple, faithful statement of our affairs. A small increase in the school department, together with an advance in the translation, is all we can enumerate. For that which does not exist we cannot, dare not write.

*Impediments to Missionary Success resulting from the want of Piety among the European residents.*

Were the European residents here to "come out and be separate," some would be influenced to pay attention to your Missionaries, and would, consequently, be in the way of hearing truth. One principal impediment to our progress is, the unholy lives of those called Christians. We are frequently asked by the Natives, while addressing them; "Does Mr. — believe that? Why don't you make your own people better?" A shrewd individual in one of the public offices here, said to one of us lately, "My Master did not want you while he lived, but only after his death."

There are none so decided in their attachment to truth or Christian principles as to be employed either as preachers, catechists, or assistants in our work; there are, indeed, some whom we might engage, and who have applied for the purpose, but we have not sufficient reason to think that they are attached to the truth. Our hearers are not numerous,—twelve, fifteen, or twenty, are equal to three or four thousand in a Christian land; of those who come we can say but little of their attendance; for it is common for them to be seen conversing together, or engaged in some other trifling way. And what can we say, they have no principles to which we can appeal, nor have we any authority to plead, or exercise; patience, perseverance, and meekness must supply their place. Nor have we any thing around us by which we might animate the Christian church in their work and labour of love; and we cannot help feeling as though it would be long before our desert begins to bloom—indeed, it appears as if our whole life, health, and strength would be spent in making a beginning; but we do hope that something may yet be done, the foundation of which will most

clearly be laid, by following up the schools with energy—the people have too long been accustomed to idols and vanity to submit to instruction upon other principles. With the rising generation we have evidently to do, and to these we must look as the seed of a church of Christ in India. In this work we feel no disposition to relax or spare ourselves, and can (we trust) appeal to the Searcher of hearts, that we have not the least desire to live here, but to promote the honour of Christ in the good of this people.

#### *The Native Schools.*

We were favoured with your letter of Oct. 6, 1823, and its duplicate in the months of September and October, by which we were informed of the resolution of the Directors to grant 50*l.* per annum on account of schools. This we shall draw on the Society's agents from this time, and hope, through the blessing of God, to extend our schools to some places around us in the course of the year; yet we have to mourn the lack of proper assistants in the capacity of schoolmasters. This is a sad hindrance to us. We are obliged to employ the heathen in this work; and to keep up Christian discipline, together with Christian education, by such agents, demands the utmost vigilance, wisdom, and patience, and makes daily and hourly watching over them absolutely necessary. The brethren at Madras have commenced an Institution by which the design of preparing suitably qualified teachers may be matured. This establishment embraces (we are informed) the Teloo<sup>g</sup>oo; if so, we may hope, at no very distant period, to have suitable help, which, with that of some of those under our own eye, whom we daily look upon with trembling anxiety, may one day become useful auxiliaries in our work.

#### *English Services.*

Respecting our engagements among the Europeans, besides two public services on the Sabbath, and one on Wednesday evening,\* which have not (we trust) been altogether in vain, we have on Monday evening (except when the Missionary Prayer-Meeting is held) a conference among those who are inquiring about those things which concern their peace; on Tuesday evening a sort of catechetical lecture with the youth, when a subject given the preceding Tuesday evening is considered; on Wednesday public service; on Friday evening an exposition at the house of the commanding officer of

the garrison, which is open, and friends are invited; besides which, the house of one of us is open every evening for family worship, when a portion of Scripture is explained, &c. on which many occasionally attend. There are some, of whom we hope well, who appear to be decided in the cause of Christ; but Indian society is so very fluctuating, the parade of heathenism is so very dazzling, the influence of corruption so very powerful, the human heart so very deceitful, that, notwithstanding all, there are many discouragements and fears attached to our fondest expectations.

#### *Late Prevalence of the Epidemic. Conclusion.*

The epidemic, which has been so prevalent through India, did not allow us to escape, the effect of which is generally great debility, and nervous affections follow; when your letters came to hand, such were our feelings, that, with respect to one of our number, it seemed as though the time of our final departure had almost arrived; but though the disease was of long continuance, the Lord in mercy restored, and as good a measure of health and strength as we can expect in India is at present our portion.

Brethren, pray for us, we much need your prayers, and the poor people among whom we dwell. O may the Holy Spirit come down upon us this year, that we may see many with streaming eyes and broken hearts, crying, "what shall we do to be saved?"

(Signed) J. DAWSON,  
J. GORDON.

P. S. Brother D. was again afflicted during the last hot season as in former years; and in October had another serious attack of fever, which brought him very low! but the Lord was pleased to restore him; and the weather being then favourable, he recovered much sooner than on any former occasion. He assures the Directors, that nothing but an increasing desire to promote the cause of the Redeemer at the station to which they sent him, has prevented his applying to be removed to a climate where he might enjoy better health.

#### MEDITERRANEAN.

##### GREEK MISSION.

*Extracts from a Letter and Journal of Rev. S. S. Wilson, dated Malta, 11th April, 1825; addressed to the Secretary.*

Dear Sir,—By my short letter from Hydra, you would learn that I had under-

\* After the Teloo<sup>g</sup>oo.



taken a second voyage to Greece; since then, a merciful Providence has kept me in safety, while I have travelled by sea and by land, to Porus, Zea, Porto-Raffes, Mareo-Paulo, Athens, Daphne, Eleusis, Megara, Corinth, St. George's Cleone, Nemæa, Napoli di Romania, Dimitzana, Tripolizzi, Pyrgos and other places of minor importance. From Pyrgos I went to Zante, where I stayed twenty-five days in quarantine, and three with my kind English friends. I then passed on to Malta,\* and, after five more days of quarantine, returned to my family. I am greatly indebted to God for his perpetual care of my family, during an absence of fourteen weeks, and I am bound in gratitude to bear testimony to the kindness of the Greeks, for, in all my journey I have ever met with the most honourable exhibition of hospitable feelings.

In my late journey through the most interesting and afflicted land in the world, I have sold and given away about 140 copies of the Pilgrim's Progress in Greek; 140 copies of the Spelling-book; 1100 small pamphlets in coloured wrappers, and nearly 400 New Testaments, besides a liberal supply of tracts. I have sold nearly *all*, and given very few. Had I taken with me double the number, I should, most probably, have disposed of them all. In my last, I mentioned having distributed 80 Testaments, *gratis*, in the Greek fleet lying off Spezia. For the division off Hydra, I had not a volume to spare, except that I presented a Testament to Admiral Miaulis, by whom I was kindly entertained for seventeen days.

*Extracts from Mr. Wilson's Journal of his late Visit to Greece.*

Dec. 20th, 1824.—At eleven at night I took leave of my wife and children, and went on board His Majesty's ship *Cambridge*.

21st.—Weighed at day-light for the Archipelago, I was exposed to a rocky sea in wintry weather. My comfort arose from this reflection—"My life is hid with Christ, in God. He is Lord of the sea, and I am immortal till my work is done."

23d.—Cape Matapan, the southernmost point of Greece, appeared at 25 miles distance. I had seen Greece before, yet I still viewed it with *reverence*.

24th.—Anchored at Milo. A schoolmaster came off, and the chaplain gave him a few Testaments. Finding I under-

stood Greek, he begged me to recommend him to the captain as a teacher of Greek, which post he still holds. Pointing to a rock apart from the island, he said to me, "Dost thou see that round rock?"—"Yes." "There stood the school of old Diomedes." Milo contains about 2000 inhabitants. The men are all husbandmen, or pilots.

25th.—Last night I quitted the ship, and landed on the island of Spezia. I had left my bed on board; but a kind Greek, named *Santos*, spread for me a matras on the floor. It was in this island where I sold so many books, of which I gave the particulars in my letter from Hydra. I recollected that this in England was Christmas Day, though, in the chronology of the Greeks, it is but the 13th of December; for this portion of Christendom still believes the correctness of the old style, and affirms that miracles have been wrought to demonstrate the fallacy of the popish calendar.

I must bear my testimony to the kindness exhibited by the Greeks here to their domestic slaves, some of whom have requested baptism. A Turkish girl in *Santos'* family remains a Mohammedan, yet is kindly treated. I heard of only one instance of cruelty practised towards a Turk. Some boys tied a cord to the legs of a dying Turk, and threw him into the sea. Cruel as the unhappy followers of the False Prophet are to the Greeks, the latter, as far as I have seen, behave to them in a Christian manner. The gospel of peace, which makes man compassionate even to his foes, would render both nations tender-hearted.

In the Island of Spezia are about 20 churches, with one bishop. I only saw three schoolmasters, and of books they were almost totally destitute before my arrival. The language is generally Albanian, but almost all likewise speak Greek, and some of them well. Many of the principal people came to visit *Santos*, and introduced different topics with a considerable measure of sagacity, in order to hear how the stranger could speak Greek. The houses are built of rough stone. The soil is good. I almost wept when I noticed to them their neglect of agriculture. "We are immersed in war, and have no time. We cannot send a single ship to Europe. When will these things have an end? What say you in Europe?" They are not aware that *they* are a part of Europe. They call themselves *Έλληνες*, or Greeks, with a most significant tone and look, and glory in the return of that name instead of *Ρωμαίοι* or *Romani*. One day the wife of *Santos*

\* Sir Frederick Steven, at Zante, kindly gave me a passage in the *Maria* transport to Malta.

brought to me her babe, about two months old, and exclaimed, with a smile, "Is he not a noble looking Greek?" The old man said he would give him an ancient warrior's name; and, when I suggested one, he carefully wrote it down. I gave him a Testament for his daughter Mascara, who was to be married the following Easter, and gave her a copy of my Greek Spelling-book. She immediately began to learn the alphabet with considerable enthusiasm.

26th.—Among many visitors came D—, a physician, an intelligent young man, who lamented the ignorance and degradation of Greece. He is an author. When I asked why the Greeks have no prayers at table, they replied, "We have when a priest is present; at other times we only make the cross." They asked if I signed myself in the orthodox manner. "I never do it at all." We conversed long on this topic. It is a fact that Greeks and Romanists anathematize each other for making the cross improperly!

Commenting to-day on several verses of the New Testament, I was struck with the manner in which the Greeks apply the passage, "Many will say unto me in that day, Κύριε, Κύριε, Lord, Lord," to the Turks, because the latter say, "Alla, Alla." I gave the daughter of Santos an old pocket-book of Mrs. Wilson's, when the old man said, "She shall learn to write." Beginning from Italy, and passing eastward, *female education* is utterly overlooked. "She is a girl," said a Greek, when I offered him a New Testament for his child.

This day I had a second interesting conversation with a priest, who, in this small insular body politic, holds the two places of Keeper of the Rolls, and Secretary. I strongly urged him to recommend the use of the Scriptures from the pulpit, and to preach often. (There is no preaching at all in the twenty churches of Spezia.) He said he had found preaching difficult and laborious, as he always wrote his sermons at length in other places, and had lately delivered a written oration on the death of Lord Byron. I described my own method, to which he listened with marked attention. But I especially insisted on *knowing nothing in our sermons but Jesus Christ, and him crucified*. "Ah, (said he) our hearers too much expect from us a rich display of eloquence, and we are too much inclined to gratify them." I said, We preachers must not content ourselves with merely inculcating a few moralities. Tell them Jesus died not only for us, but *instead of us*. Every Greek will allow the former, but without any definite meaning; the latter, both Greeks

and Romanists overlook. He evidently received the distinction as a new idea to him, and I have good reason to believe he embraced it cordially. "You mean (said he,) that *Jesus died that we might not die*." "Yes; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed!" The Greeks revere God's blessed word; and its general use, we trust, will lead to a general illumination. To instruct a priest, is like instructing the tutor to a prince; the people must feel its influence.

#### BOMBAY.

*Death of the Rev. Mr. Nichols, one of the American Missionaries at Bombay. Extracted from a Letter of the Rev. W. Fyvie to Robert Steven, Esq., of London, one of the Directors; dated December 1824.*

"You will be sorry to hear of the death of Mr. Nichols, one of the American Missionaries. He had been out on a preaching tour in the Mahratta country, and was taken ill of a fever, about 60 miles from home. He died on the 10th inst. about 12 hours after his arrival in Bombay. He has left a widow and an infant child. He was a most pious, useful, and amiable man. His death is a great loss to the Mission."

From the *American Missionary Herald*, published at Boston, we extract the following paragraphs, containing additional particulars of this mournful event:—

"Late in the autumn he commenced a tour in the southern Konkan, for the purpose of visiting, and to a certain extent newly organizing, the schools which had been established there. He expected to be absent a month. But before arriving at Rawadunda, about 16 miles below Bombay, he was taken ill with a fever, and reached that place with difficulty. Immediately on his arrival, the teacher of the school at Rawadunda furnished him with a bed and with every attention in his power. Hearing of his illness, Mr. Garrett proceeded to his assistance, and sending back word that he grew worse, Mr. Frost accompanied Mrs. Nichols, in a covered boat, to the place of his sickness, for the purpose of bringing him to Bombay, whither they conveyed him on the 9th of December, ten days after the commencement of his sickness. He was speechless, and much of the time insensible; and, about the middle of the following night, fell asleep and rested from his labours.

The funeral services were attended the



next day in the chapel, to which many of the natives resorted, and were solemnly addressed by the Rev. Mr. Fyvie of Surat, who happened then to be at Bombay. The Rev. Messrs. Davis, Fyvie and Kenney

visited Mr. Nichols repeatedly after his arrival at Bombay, and, with the Rev. Mr. Carr and the American Missionaries, accompanied his remains to the grave."

## LETTERS RECEIVED FROM MISSIONARIES.

<i>Name.</i>	<i>Place.</i>	<i>Date.</i>
Mr. L. E. Threlkeld .....	Sydney ....	22 Jan. and 2 Feb. 1825.
— J. Williams .....	Raiatea ....	20 and 24 Dec. 1824.
— G. Platt .....	Borabora ..	4 Nov. 1824.
— C. Barff .....	Huahine ...	12 Jan. 1825.
— Henry Nott .....	Otaheite ..	6 Dec. 1824. & 5 Feb. 1825.
— W. P. Crook .....	—	4 Dec. 1824.
— C. Wilson .....	—	8 Feb. 1825.
— John Davies .....	—	19 Jan. 1825.
— W. P. Crook .....	—	3 Jan. 1825.
— David Darling .....	—	1 Feb. 1825.
— T. Jones .....	—	{ 10 Nov.; 2d, 3d, and 27th Dec. 1824; and 17 Jan. 1825.
— W. Henry .....	Eimeo....	3 Feb. 1825.
— J. M. Orsmond .....	—	{ 16 Sept. 9. Nov. 9 Dec. 1824; and 9 Feb. 1825.
— Elijah Armitage .....	—	6 June, 1824.
— Thomas Blossom .....	—	26 and 28 Dec. 1824; & 5 Feb. 1825.
— W. Ellis .....	{ Boston, Ame- rica; Dor- chester, ditto ....	{ 19 May, 8 July, 1825.
— S. S. Wilson .....	Malta.....	31 April and 20 June, 1825.
— John Hands .....	Bellary ....	21 Nov. 1824.
— M. T. Adam .....	Benares ...	26 Jan. 1825.
— J. Kam .....	Amboyna ..	27 Dec. 1824.
— G. Gogerly .....	Calcutta...	25 Nov. 1824.
— J. Wray .....	Berbice ...	30 April, 1824.
John Davies .....	—	—

## DOMESTIC MISS. INTELLIGENCE.

*Formation of New Societies.*

## NORTH WALES—CARNARVON.

ON Tuesday, January 11th, at the Independent Chapel, Bangor-street, Carnarvon, a Society was formed and designated, "The Carnarvon Missionary Society," Branch of the North Wales Auxiliary Missionary Society. Rev. Arthur Jones, of Bangor, was called to the Chair, who, in a short speech declared the nature and design of the Meeting. Addresses were delivered by persons of different denominations, with much zeal for the missionary cause. The feelings of the friends of Missions were gratified by the amount of the collection, which was upwards of 18l. several pounds more than in any preceding year. Were the plan of forming Auxiliaries in Wales generally adopted, we trust it would be productive of much good. Officers, Mr. John Roberts, Treasurer; Rev. W. Jones and Mr. William Jones, Secretaries. We earnestly hope that this zeal and exertion will be greatly increased, that we may aid with all our might the most important cause of our blessed Redeemer.

## NORTH STAFFORDSHIRE AUXILIARY MISSIONARY SOCIETY.

In the month of June last, meetings were held at Newcastle-under-Lyne,

and in the Staffordshire Potteries, for the purpose of forming an Auxiliary Society, to the London Missionary Society. Monday evening, June 6, a Sermon was delivered in the Independent Chapel, Lane-end, by the Rev. J. Eagleton, of Birmingham. On Tuesday evening, June 7th, the Rev. John Clayton, Jun. of London, preached at the Marsh Chapel, Newcastle-under-Lyne. Wednesday morning, June 8th, a public Meeting for business was held in the Hope Chapel, Shelton, when William Dixon, Esq. of Stone, was called to the Chair. The several Resolutions were moved and seconded by the Rev. Messrs. Richards of Market Drayton, Gawthorn of Derby, Campbell and Clayton of London, in conjunction with the following neighbouring Ministers; Messrs. Sleight, Morrow, Newland, Clarke, Smith, and Ball. The Rev. Thomas Sleight, of Newcastle, was appointed Secretary, and Charles Meigh, Esq. of Shelton, Treasurer. On the evening of the same day, the Ordinance of the Lord's Supper was administered in the Tabernacle, Hanley. The Rev. Mr. Clayton (in the absence of the Rev. Mr. Thorpe of Bristol, who was prevented fulfilling his engagement through severe indisposition) presided, and addressed the communicants, and Mr. Eagleton the spectators. On Thurs,

day evening, June 9th, Mr. Eagleton preached in the large Wesleyan Chapel, Burslem, which was kindly lent to the Rev. Mr. Conder, and his friends, on the occasion. A feeling of peculiar interest was excited, and a collection was made at the close of each service in aid of the Institution.

#### *Anniversaries.*

##### NORTH WALES.

The Eleventh Anniversay of the North Wales Auxiliary Missionary Society was held at Holyhead, on Tuesday and Wednesday, the 2d and 3d of August. In the afternoon of the former day, the Ministers present met in Conference, and in the evening, the Rev. D. Peter, Carmarthen, preached in English, from Is. lv. 10, 11; and the Rev. J. Davies, of Llanfair, in Welsh, from Ps. lxxxvii. 5. At six o'clock the following morning, Sermons were delivered by the Rev. C. Jones, of Dolgelley, and the Rev. W. Hughes, of Dinas, from Matt. v. 13; and John iii. 30. At ten, the public Meeting of the Society was held, the Rev. D. Peter, of Carmarthen, in the Chair. Several Resolutions were proposed and seconded by Rev. Messrs. Jones of Holywell, Roberts of Llanbrynmair, Lewis of Pwllheli, Roberts of Salem, Davies of Llanfair, Evans of Beaumaris, Pearce of Wrexham, Jones of Dolgelley, Jenkyn of Wem, Jones of Carnarvon, Williams of Wern, Griffiths of Holyhead, and Peter of Carmarthen. In the afternoon, Rev. J. Roberts of Llanbrynmair, and Rev. W. Williams of Wern, preached from Zechariah iv. 6, 7; and Esther iv. 13, 14. In the evening, Rev. J. Pearce preached in English from Is. lx. 1; and the Rev. D. Jones of Holywell, from Matt. xxv. 31. The devotional parts of the services were conducted by Rev. Messrs. Jones of Carnarvon, Lewis of Pwllheli, Lewis of Henryd, Evans of Beaumaris, and Griffiths of Manchester. Throughout this delightful season the congregations were numerous, the discourses impressive, and we trust a sympathy was excited in many a breast for the deplorable state of perishing heathens.

##### SOMERSETSHIRE.

The Thirteenth Anniversary of the Somerset Auxiliary Missionary Society was held at Shepton Mallett, on Tuesday, August the 2d. In the morning, the Rev. J. Slatterie, as the representative of the Parent Institution, preached, and in the evening, the Rev. Rowland Hill, A.M., addressed a crowded and respectable congregation. The prayers were offered by the Rev. Messrs. Golding of Poundisford Park, Caston of Sherborne, Dr. Cracknell of

Bath, Luke of Taunton, and R. Rill; and the Hymns were given out by the Rev. Mr. Leach, the minister of the chapel. In the afternoon, the Society met for the transaction of business, when Stephen Prust, Esq. of Bristol, presided. The Resolutions were moved and seconded by the Rev. Messrs. Golding, Rowland Hill, Slatterie, Lake, Cave, Moreton, Corpe, Dr. Cracknell, Lewis, Caston, and J. Emery, and J. Spencer, Esqrs. The attendance was extremely good, especially in the after part of the day, when the weather was more propitious than in the former, and the collections were liberal.

##### KNARESBOROUGH.

August 12. The Anniversary of the Knareborough Auxiliary Missionary Society was held in the Rev. W. Howell's Chapel, Dr. Cope, of Wakefield, in the chair. Prayer was offered up by Rev. J. Jackson, of Green Hammerton, and Resolutions moved and seconded by Dr. Waugh, of London, Rev. Messrs. Martin, of Ripon, Jackson, Howell; Messrs. Robinson, Dearlove, Calcut, Abbay, &c.: Dr. Cope preached in the evening.

#### *Departure of Missionaries.*

On Friday, July 22d, Rev. W. Foster and Mrs. Foster, sailed from Spithead in the ship *Triumph*, Capt. Green, for the Cape of Good Hope.

#### NOTICES.

THE Anniversaries of the Northamptonshire District Auxiliary Missionary Societies will be held as follows: the Western District at Wellingbro', on Monday the 5th inst.; the Eastern District at Welford, on Wednesday the 7th inst. The Rev. William Reeve, missionary from Belknap, and Rev. J. Arundel, one of the Secretaries of the Parent Society, are expected to attend both the Meetings.

##### EAST DEVON.

The Auxiliary Missionary Society for the East of Devon, will hold their Anniversary Meeting in Castle-street Meeting, Exeter, on Wednesday, September 7th. The Rev. Rowland Hill, of London, and other ministers are expected to take a part in the business of the Meeting.

##### BRISTOL.

The Thirteenth Anniversary Meeting of the Bristol Auxiliary Missionary Society will be held in that city, during the third week of September, to commence on Sabbath the 18th. The following ministers are engaged, Rev. Messrs. Cooper of



Dublin, Dampier, A.M. Rector of Colins Hayes, Somerset, Parsons of Halifax, Jay of Bath, Griffin of Portsea, and Stratton of London; also Mr. Reeve, missionary from India.

#### LANGUAGE INSTITUTION,

##### *In aid of the Propagation of Christianity.*

In our Chronicle for August, we inserted an Address to the Public,\* stating the necessity for this Institution, its formation, the existing means for carrying its design into effect, and the advantages that may be expected to result therefrom in aid of the great work of missions to the heathen. We now add the Laws and Regulations of the Institution, together with the names of its President and Officers.

*President*, Right Hon. Lord Bexley.

*Treasurer*, Samuel Hoare, Esq.

*Honorary Secretaries*, Thomas Pell Platt, Esq. M.A., and Rev. William Walcott.

##### *Laws and Regulations of the Language Institution.*

I. The designation of this Society shall be the LANGUAGE INSTITUTION; and its object shall be to assist in promoting the knowledge of Christianity, by making the best practicable provision for teaching, *in this country*, the languages of the heathen.

II. In furtherance of this object, every opportunity shall be embraced of collecting information relative to the languages of Heathens and Mohamedans throughout the world, and to their manners, customs, and opinions; and of forming a library of such books, both printed and manuscript, as are connected with these subjects. Courses of Lectures shall also be delivered, by the best teachers that can be obtained, from time to time, in elucidation of the respective languages; to which Lectures all persons concurring in the Society's object shall be admitted, under such regulations and on such terms as the Committee shall appoint.

III. In all the Lectures delivered by the teachers, they shall confine themselves strictly to the elucidation of the several languages; with illustrations, as opportunities may occur, of the state of the people in respect of their manners, customs, or opinions: but in no case are they to touch on points of Christian doctrine or discipline, on which different sentiments prevail among Christians; as it is the design of the Society to afford its as-

sistance to all persons who concur in its object, without subjecting them to any kind of compromise of their own views and principles.

IV. Each Subscriber of One Guinea annually shall be a Member of the Society, during the continuance of such subscription; and each Subscriber of Ten Guineas at one time shall be a Member for life.

V. Each Subscriber of Five Guineas annually shall be a Governor of the Society, during the continuance of such subscription; and each contributor of Fifty Pounds at one time, or who shall by one additional payment increase his original contribution to fifty pounds, shall be a Governor for life.

VI. An Executor, paying a bequest of Fifty Pounds, shall be a Member for life, or of One Hundred Pounds, a Governor for life.

VII. The affairs of the Society shall be conducted by a President, Vice-Presidents, a Treasurer, a Committee and Secretaries. The Committee shall consist of twenty-four Lay Members of the Society, and of such Clergymen and other Ministers as are Members, with the Annual and Life Governors; the President, Vice-Presidents, Treasurer, and Secretaries being considered, *ex officio*, Members of the Committee. Of the twenty-four Lay Members, one half shall be members of the Established Church, the other half members of other religious denominations:—of those Lay Members eighteen, who shall have most frequently attended, shall be eligible for re-election the ensuing year. The Committees shall have power to appoint all Officers, except the Treasurer.

VIII. An Annual Meeting of the Society shall be held in or about the month of May, when the Treasurer and Committee shall be chosen, the Accounts presented, and the proceedings of the year reported.

IX. Every Member of the Society shall have access to the library, free of charge, but under the regulations of the Committee.

X. None of the regulations of the Institution shall be repealed or altered, nor any new general regulations be established, but at the general Meetings of the Society, or at a special Meeting called for the purpose by the Committee.

Benefactions and Subscriptions will be received at the following Bankers; Messrs. Barnett, Hoare & Barnett, 62, Lombard-street, and Messrs. Hankey, 7, Fenchurch-street.

\* Note, page 356.

# MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from  
16 July to 16 August 1825.]

## IN LONDON AND ITS VICINITY.

"An Offering of little worth to that blessed Saviour who purchased our Redemption with that which is vastly, vastly more precious than gold, yea, than much fine gold?" .....	105 0 0
Collected by S. Davidson .....	0 14 2
T. F. Buxton, Esq. M.P. L. S.; per Rev. J. Campbell .....	10 10 0
Rev. S. W. Tracey—L. S. ....	10 10 0
Friend of Missions; per Rev. J. Richards ..	1 1 0
F. A. C. ....	10 0 0
"Conscience" .....	1 0 0
Aldermanbury Association; per Miss E. Penn .....	8 0 0
Mr. Maitland, produce of a Miss. Box; per Rev. E. A. Dunn .....	2 14 4
A tithe of gratitude; by a Friend .....	10 0 0

## CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire, Stockport.—Rev. S. Ashton.—Collection at the Tabernacle .....	9 15 1
Ditto at Monthly Prayer Meet- ings .....	9 0 3
Ditto Weekly, in Mr. S. Bar- ret's Factory .....	9 17 10
Missionary Box in a poor Man's family .....	2 0 0
Ditto .....	1 4 0
Ditto .....	0 17 8
Ditto .....	0 10 0
	33 4 10
Ditto, Collections at Prayer Meetings; per Rev. Geo. Ryan .....	5 0 0
Cumberland.—Maryport Auxiliary Society. —Rev. W. Rintoul.—Mr. Bittleton, Treasurer .....	11 0 0
Durham.—Barnard Castle.—Rev. Messrs. Pratman and Ivey; per Rev. Messrs. Thodey and Pearson .....	6 14 9
Collection after Sermon .....	7 13 9
Ditto .....	1 7 7
Sunday School Children .....	6 6 8
Subscriptions .....	22 2 9
Blyth.—Collected by Rev. Messrs. Thodey and Pearson .....	2 10 0
Darlington.—Rev. C. Gollop. Subscriptions by the Auxiliary Society .....	6 5 0
Ditto by the Association .....	19 9 6
Missionary Boxes .....	0 16 4
Collection at Public Meeting; per Rev. Messrs. Thodey and Pearson .....	4 4 2
	30 6 0
Less Expenses .....	3 14 0
	26 12 0
Durham.—Rev. Jas. Matheson. Subscriptions and Donations ..	18 3 2
Missionary Boxes .....	4 4 3
Juvenile Branch, Girls ..	4 2 11
Boys ..	3 9 7
	7 12 6
Carried forward ....	30 0 0

Brought forward ....	30 0 0
Collection at Public Meeting; per Rev. Messrs. Thodey and Pearson .....	11 2 6
	41 2 6
Less Expenses .....	1 19 8
	39 2 10
Newcastle.—Collections by Rev. Messrs. Thodey and Pearson.	
Zion Chapel .....	6 11 6
Postern Chapel .....	6 12 0
Tutill Stairs ditto .....	3 0 1
Clavering Place ditto .....	9 6 8
Public Meetings .....	6 2 10
At Blyth .....	2 10 0
	33 3 1
South Shields; per Rev. Messrs. Thodey and Pearson.	
East Street Chapel; Messrs. Lawson and Thoburn .....	4 6 6
Congregational Chapel; Rev. R. Chamberlain .....	2 14 0
Collection at Missionary Prayer Meeting .....	1 4 0
	8 4 6
Less Expenses .....	0 14 0
	7 10 6
Stockton.—Rev. Mr. Pemble; per Rev. Messrs. Thodey and Pearson .....	5 7 0
Subscriptions and Donations ..	2 15 6
Sunday Scholars; per Miss Beckwith .....	1 16 6
Missionary Boxes, &c.; by Mr. Waugh .....	6 8 2
	16 7 2
Less Expenses .....	0 12 6
	15 14 8
Sunderland.—Bethel Chapel.— Rev. T. Stratten; R. I. Shafto, Esq. Treasurer.	
Annual Subscriptions and Do- nations .....	9 19 6
Sundry small sums .....	5 16 11
Weekly and Monthly Subscrip- tions .....	
Collected by Miss Brown .....	1 5 0
— Coates .....	1 2 0
— Curry .....	1 0 6
— Hall .....	3 7 11
— Morley .....	2 7 0
— Preston .....	5 4 5
— Sparks .....	1 16 0
— Mr. Davison .....	2 0 2
— Stafford .....	2 12 2
— Steel .....	0 13 4
— Sword .....	0 14 10
Missionary Boxes .....	2 4 4
Collection after Sermon by Rev. J. Pearson .....	9 9 0
Collection at Public Meeting ..	14 3 8
	63 18 10
Salem Chapel.—Rev. D. Jones. Collection after Sermon; by Rev. S. Thodey .....	3 9 0
Carried forward .....	66 18 10



Brought forward .....	66 18 10½	
Union Chapel.—Rev. D. Duncan.		
<i>Missionary Boxes.</i>		
Miss Bennett .....	0 10 8½	
Mrs. H. Burnet .....	0 5 9	
— Dupcan .....	0 7 5½	
— Lowden .....	0 10 0	
— Marshall .....	1 5 9½	
Miss Trueman .....	1 10 0	
Prayer Meeting Box .....	0 6 9½	
Sunday School ditto .....	3 13 7½	
Collection after Sermon by Rev.		
S. Thodey .....	8 17 0	
	17 7 1½	
	84 6 0½	
Less Expenses .....	2 6 0	
	82 0 0½	
Essex.—Barking Chapel.—Rev. Mr. West	8 8 0	
Hants.—Petersfield and Harting		
United Congregations; by		
Rev. J. Greenwood.		
Collections .....	8 5 0	
Coll. by Miss J. Lake .....	2 0 0	
Miss Hill .....	1 15 9	
Mrs. Barrett .....	2 7 4	
A Friend .....	1 2 6	
Miss Strudwick .....	3 19 0	
Miss Barrett .....	0 11 10	
Mr. Baker .....	4 16 2	
Sunday School .....	62 12 3½	
	25 9 10½	
Herts. — Harpenden. — Collection after		
Sermon, by Rev. B. Rayson .....	3 10 0	
Herefordshire.—Whitchurch; per Mr. John		
Paternoster .....	1 0 0	
Kent.—Greenwich.—Mr. Collingwood.—L. S.	10 10 0	
Lancashire, East Auxiliary		
Society.—J. H. Heron, Esq.		
Treas.—Proceeds of Anniver-		
sary, &c. —		
Manchester.—Grosvenor Street		
Chapel.—Rev. W. Roby.		
Collections after Sermons, by		
Rev. M. Wilks and Rev. Dr.		
Raffles, including a fourth Do-		
nation of 25 <i>l.</i> from a Friend		
to Missions .....	347 13 6	
Youth's Auxiliary Society .....	50 0 0	
Collected at Meeting of the Ju-		
venile Societies .....	9 3 0	
	406 16 6	
Moseley Street Chapel.—Rev.		
S. Bradley.—Collections after		
Sermons, by Rev. Messrs.		
Reeve and M'All .....	375 18 7	
Juvenile Society; by J. B.		
Clarke, Esq. Treas. ....	30 0 0	
	405 18 7	
Hulme Chapel.—Rev. J. Smith.		
—Collection after Sermon, by		
Rev. J. Parsons, of York .....	17 0 0	
Collected at the Anniversary ..	7 0 0	
	24 0 0	
Less Expenses .....	0 15 9	
	23 4 3	
Patricroft Chapel.—Rev. D. H. Creigh-		
ton, after Sermon by Rev. W. Reeve..	8 2 8	
Cannon St. Chapel.—Rev. Mr. Whitridge	12 4 10	
Lloyd Street Chapel.—Rev. Dr. Jack ....	50 16 7	
Salford.—Chapel Street Chapel.		
—Rev. J. A. Coombs.—Col-		
lections after Sermons .....	71 10 3	
Juvenile Association .....	23 0 10	
Collected by J. B. Stenett ....	1 8 0	
A Young Woman in a Factory ..	0 12 2	
A Mechanic in a Workshop ..	2 11 6	
Sundries .....	0 17 3	
	100 0 0	
Charlesworth.—Rev. J. Adam-		
son and Congregation .....	20 0 0	
Carried forward ....	20 0 0	1007 3 5

Brought forward ..	20 0 0	1007 3 5
A Young Friend .....	1 0 0	
Miss Shepley, for Education of		
Native Females in India ....	1 0 0	
Girls Sunday School, by Miss		
Shepley .....	7 8 2	
Boys; by E. Adamson .....	6 13 10	
	36 2 0	
Windsor.—Rev. J. Pridie.—Collection		
after Sermon, by Rev. J. Parsons, of		
York .....	30 2 6	
E. and A. Ashton, for the Education of		
Hindoo Females; per Rev. W. Roby..	1 0 0	
	1074 7 11	
Colne.—Rev. J. Calvert.—Branch Society		
of the above, by Mr. J. Bell .....	32 0 0	
Liverpool.—W. Kay, Esq. for the Educa-		
tion of the Native Teacher, "Glass		
Kay" 5th payment .....	10 0 0	
Rochdale.—Branch of East Lancashire		
Auxiliary Society; per J. H. Heron,		
Esq. ....	36 16 0	
Northumberland.—Alnwick Auxiliary So-		
ciety; by the Rev. Joseph Rate.—		
Mr. W. C. Hogg, Secretary .....	24 0 0	
North Shields.—Rev. W. H.		
Stowell.—Collection at the		
Annual Meeting; per Rev.		
Messrs. Thodey and Pearson ..	18 3 0	
Contributions and Subscriptions ..	12 10 0	
	30 13 0	
Less Expenses .....	2 4 0	
	28 9 0	
Carville.—Collected by Rev. Messrs.		
Thodey and Pearson .....	2 0 0	
Hexham.—Ditto .....	2 6 1	
Suffolk.—Bungay.—J. S. ....	2 0 0	
Haverhill.—Rev. A. C. Simpson .....	7 4 6	
Surrey.—Esher.—A few Friends; per Rev.		
Mr. Pawling .....	1 10 0	
Worcestershire.—Worcester General Mis-		
sionary Society (Countess of Hunt-		
ington's connexion) per Mr. W.		
Cawser .....	21 0 0	
Yorkshire. — Collections, &c. by Rev.		
Messrs. Thodey and Pearson.		
Kirby-Moorside.—Rev. W. Eastmead ..	4 10 9	
Malton.—Rev. W. Greenwood ..	17 8 6	
Riston .....	0 16 8	
Seagglethorpe .....	1 5 4	
Thorpe Bassett .....	2 12 8	
	22 3 2	
Pickering.—Rev. G. Croft .....	7 3 7	
Whitby.—Rev. Messrs.		
Young & Blackburn.		
Sermons .....	16 5 0	
Public Meeting .....	11 8 0	
Staines Acre Sunday		
School .....	0 17 6	
	28 10 6	
Staites .....	1 10 0	
Mickleby .....	0 15 0	
	30 15 6	
Less Expenses .....	0 19 6	
	29 16 0	
Yarm .....	1 15 6	
Sundries .....	0 13 0	
	2 8 6	
West Riding Auxiliary.—Sheffield and At-		
tercliffe Branch.—Mr. L. Thomas, Treas.	100 0 0	
Wales.—Legacy by the late Mr. W. Wat-		
kins, of Abergavenny.—Less Duty, &c.	43 14 11	
Scotland.—Collections by Depu-		
tation to, consisting of the		
Rev. Dr. Winter, and Rev.		
Messrs. Eccles, Pringle and		
Orme.		
Aberdeen.—Penny-a-week Aux-		
iliary Missionary Society; by		
Mr. W. Matthew, Jun. ....	5 0 0	
Carried forward ....	5 0 0	

Brought forward	5 0 0
Female Servants' Society	3 3 0
Collections; per Dr. Winter; at Frederick St.; Rev. R. Penman	5 8 0
Blackfriars; Rev. J. Spence	10 0 2
George Street; Rev. A. Thompson	15 0 0
Auxiliary Missionary Society; per Peter Duguid, Esq.	25 0 0
Peterhead Association; per J. Anderson, Esq.	7 0 0
Collection at Public Meeting	4 4 2
Donation	1 1 0

Arbroath.—Collections at Con- gregational Chapel; per Dr. Winter.—Rev. U. Anderson	6 15 4
Small Society; per ditto	5 0 0
Ditto; per E. Laurence	1 0 0

Banff.—Association for Promoting Fo- reign Missions and Native Schools; per Rev. J. Gibb	13 0 0
Dalkeith; Rev. Mr. Arthur	2 9 6
Dundee.—Collection at Con- gregational Chapel; Rev. D. Russell; per Dr. Winter	10 5 0
Ditto at Seceding Chapel; Rev. Mr. Fraser	5 12 8
Donations under \$l.	3 0 0
Westport Penny-a-week So- ciety; Rev. D. Russell	2 0 0

Dunkeld.—Collections; per ditto, at Con- gregational Chapel; Rev. James Black	6 0 0
Dunfermline.—Queen Ann Street Church	6 13 6
Edinburgh and Leith.—North College Street Chapel.—Rev. Messrs. Aikman and Cleghorn, after sermon by Rev. Dr. Winter	20 15 8
Additio. alim from Rob. Gray, Esq.	9 9 13
Henry Duncan, Esq.—Donat.	25 0 0
After sermon by Rev. W. Eccles	7 15 23

Broughton-place, ditto.—Rev. Dr. Hall. Sermon by Dr. Winter	14 10 43
Albany Street, ditto.—Rev. Mr. Wardlaw; after sermons by Rev. Dr. Winter and Rev. Mr. Orme	20 0 0
Roxburgh Street, ditto.—Rev. Mr. John- son; after sermon by Rev. Mr. Orme	6 0 0
South College Street, ditto.—Rev. Mr. Lemont's	13 13 63
Bristol Street, ditto.—Rev. Dr. Peddie; after sermon by Rev. Mr. Pringle	10 11 0
James's Place, ditto.—Rev. Mr. Kirkwood ditto	11 7 0
St. Anthony's Road, ditto, Leith.—Rev. Mr. Muir ditto	4 0 0
Yard's Head, ditto, Leith.—Rev. Mr. Cullen; after sermon by Rev. Dr. Winter (Including Donation of \$l. 1s.)	6 4 0
Eldr. Street, ditto, Edinburgh.—Rev. Mr. Innes, ditto, including a Donation of \$l.	10 13 0
St. Andrew's, ditto, Leith.—Rev. Mr. Smart; after sermon by Rev. Mr. Pringle	4 4 0
Nicholson's Street, ditto.—Rev. Dr. Jam- ieson ditto	3 14 12
Collection at the Public Meet- ing; the Right Hon. the Lord Provost in the Chair; including Donation from the Edinburgh Auxiliary Society; per G. Yule, Esq.	40 17 6
Deduct Expenses	10 17 6

30 0 0

Carried forward 335 9 43

Brought forward	335 9
Collection at Methodist Chapel; per Rev. W. Eccles	3 13
Rev. Dr. Buchanan, Canongate; Donation	5 0 0
Donations under \$l.	4 2 0
Leith Auxiliary Missionary Society; per W. Alexander, Esq.	20 0 0
Cupar (Fife) Bible and Missionary So- ciety; per Rev. Mr. Pringle	10 0 0
Charlestown Bible and Missionary So- ciety; per Rev. W. Aitcheson	5 0 0
Elgin Collections; per Dr. Winter at Con- gregational Chapel	3 16 8
Forres.—Collection; per ditto at Con- gregational Chapel; Rev. John Martin	3 12 73
Greenock Collection; per Rev. W. Orme	23 14 0
Glasgow.—Received on account from W. M'Gavin, Esq.	20 0 0
Haddington; per Rev. W. Ec- cles.—Rev. W. Ritchie's	3 0 0
Parish Church	5 5 03
Hantley Auxiliary Society.— Male Branch	10 0 0
Female ditto	18 0 0
Bible and Missionary Society at Rhynie; by Rev. Mr. Cruikshank	10 9 0
Collection; per Dr. Winter; at Congregational Chapel; Rev. J. Hill	19 10 0
Produce of a Beehive	1 10 0
Ditto, Gold ends	0 17 6

Inverkeithing.—Rev. E. Brown. —Collection; per Rev. W. Eccles	2 12 2
Auxiliary Society	4 0 0

Inverness.—Collection at Con- gregational Chapel; per Rev. Dr. Winter	3 10 2
Ditto at Chapel of Ease.—Rev. Mr. Findlater	17 7 13
Donations of Three Ladies	3 3 0

Kirkcaldy; per Rev. W. Eccles.—Rev. Mr. Martin	5 0 6
Montrose; per Dr. Winter.— Collection at Seceding Cha- pel; Rev. Mr. King	6 0 13
Monthly Prayer Meeting	1 1 0

Musselburgh; per Rev. W. Eccles.—Rev. Mr. Watson	4 13 31
Narn.—Collection at Seceding Chapel; Rev. James Mien; per Dr. Winter	2 5 6
Porto Bello, near Edinburgh; per Rev. W. Eccles	3 1 6
Perth.—Collection; by Rev. W. Orme	15 1 9

(Further particulars in our next.) 561 6 10

Edinburgh Bible Society; Mr. W. Arnott, Secretary.	
Auchtermuchty Female Bible and Missionary Society	4 0 0
Largs Auxiliary Missionary So- ciety	5 0 0
Subscriptions, &c.	2 7 0

11 7 0

Glasgow.—Legacy by the late Alex. Rid- dell, Esq.; per Rev. J. Robertson of Cambuslang, Executor	100 0 0
Ireland.—Hibernian Auxiliary Society; remitted on account by James Fer- rier, Esq.	240 0 0
Poland.—Warsaw; by Mr. Hall	7 2